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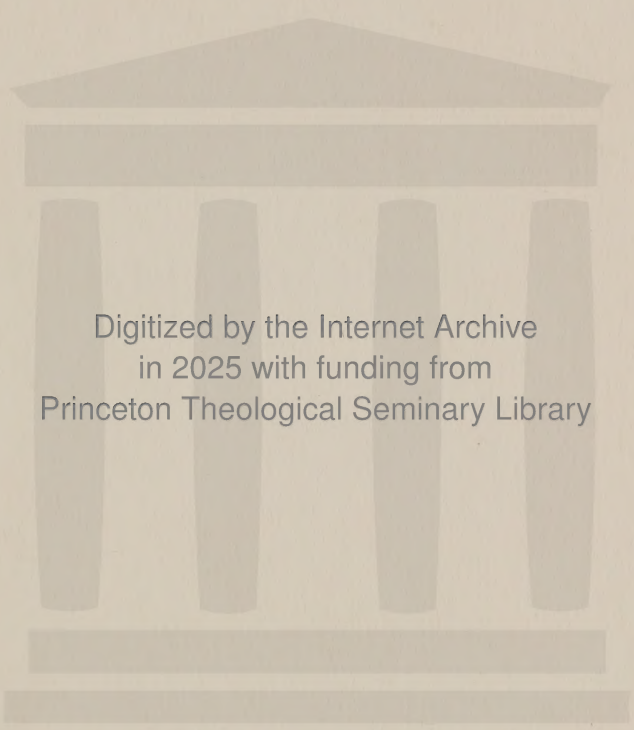
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What Do You Advise?

Also by Fritz Künkel

CONQUER YOURSELF
GOD HELPS THOSE . . .
LET'S BE NORMAL

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WHAT DO YOU ADVISE?

A GUIDE TO THE ART OF COUNSELING

by

FRITZ KÜNKEL, M.D.

and

RUTH GARDNER

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PART ONE

The Dynamics of Counseling

Introduction

To ask for advice and to give advice are natural processes. Your child has the measles. Your neighbor's child had the measles last year. You ask the neighbor what you should do. It is natural for her to advise you according to her experience. But you may dislike her advice and decide not to follow it.

If your child becomes increasingly ill, you will call the doctor. He is the professional adviser; and even if you dislike what he says, you will do it.

In the field of counseling, too, there are two sorts of advice: natural and professional. The difference between natural and professional counseling is that in the first case advice is given freely, often unrequested, without any assurance of its being followed. Therefore, the adviser often feels comparatively little responsibility for the results of his counsel. Professional counseling presupposes authority on the part of the counselor and the obligation to accept the advice on the part of the counselee. The responsibility rests with the counselor unless he makes it clear that the counselee has to share it.

The two kinds of counseling are often confused. Some advisers have the authority and the influence of professional counselors, though their capacities and education do not warrant this at all. The barber in a small town or the desk clerk in a hotel may decide the destinies of many people by casual chats and stories about "a friend who went through the same thing last year." The degree of

authority ascribed to any adviser depends upon his reputation, and the seeker's willingness to avoid his own responsibility.

The content of counseling ranges from simple information and explanation to severe admonitions and warnings. Its inherent problems can be described under the designations of authority and responsibility. The more authority the counselor has, or the more authority is ascribed to him by those whom he counsels, the more responsibility he has to carry. In the natural situation, the adviser may seek to impose his ideas and the results of his experience fully upon the one whom he advises; he often feels willing to assume full responsibility for the results of his direction, so long as the counselee carries out his advice to the letter.

Professional counseling is characterized by the opposite relationship. The better the counselor is, the more he will manage to hand the responsibility back to the counselee. The counselee wants help but seeks to avoid responsibility. The counselor wants to help; but he knows that by assuming the responsibility, he decreases the real help he can give.

A girl asks you whether she should marry Bob or Henry. What she wants is a happy marriage. You know that her marriage cannot be happy unless she takes the full responsibility for her choice of a husband. If you advise her whom to marry, and if she does it on your advice, her chances for success decrease. In order to help her, you must not give her the help she wants.

This simple example reveals the inner problem which is inherent to all counseling. It reveals the difficulties, and provides the dynamics which can be used for success.

If the counselor succeeds, the girl will know whether she should marry Bob or Henry or someone else; but she will decide this herself. She will know more about the nature and essence of marriage. She will not allow anybody to interfere with her decision. That means she will be more mature, more equal to her task, more herself.

Good counseling is more than giving information, advice, admonitions, or warning. It is an influence which helps the counselee

to find a new point of view. He learns to solve his own problems so that he does not need information, advice, admonition, or warning. Professional counseling makes natural counseling unnecessary.

Professional counseling has developed comparatively late as a specific activity. For centuries counseling has been an occasional function of other professions. The physician, the minister, and the teacher have been counselors without knowing it. Educators give advice to the parents of their students. Religious leaders help their parishioners in their religious development. Doctors have to warn their patients or suggest changes in their ways of life. If all this remains "natural" counseling, it defeats itself. It neglects the self-responsibility of the counselee and prevents his independence. Instead of helping him, it interferes with his development.

The natural instinct of some professional men has always taught them to be careful with their advice. They have helped many people, talking with them in the right way, without knowing the difference between natural and professional counseling. But we cannot rely on instinct or intuition, especially since counseling has become a profession in its own right. We have to study the nature and essence of this activity, to safeguard against its dangers, and to provide an adequate training for its personnel.

The vocational counselor, for example, should know not only the conditions, requirements, and prospects of the different vocations; he should first of all know how to counsel. If he takes too much responsibility, he injures his counselees. If he drops all responsibility into their laps, he burdens them with a load they cannot carry. He has to teach them how to choose a vocation. But teaching here is not limited to intellectual instruction. He has to help them to grow up, to find themselves, to discover their possibilities, and to adjust themselves to the necessities of our civilization. The counselor has always to be an educator and a guide to self-responsibility.

The essential difference, then, between professional and "natural" counseling lies in these different attitudes toward re-

sponsibility. The professional counselor should feel responsible for his clients' self-responsibility. On the other hand, the same problem of responsibility separates his work from that of the professional psychotherapist. Many people are unable to take the responsibility for their actions and decisions, though they may be inclined to consider themselves responsible. They are neurotics or psychotics. And it must be added that quite normal people occasionally find themselves in a neurotic state of mind. Great outer and inner events, a fast and explosive development after a long period of stagnation, may throw almost anybody into an emotional turmoil which renders him temporarily unable to act reasonably and make good decisions. This state of mind may be considered as a disease. It requires a well-trained helper, a psychotherapist or psychiatrist who can take the full responsibility for his patient until he has helped him to become self-responsible again.

In practical life, the borderline between counseling and psychotherapy can never be exactly drawn. Theoretically, we may say that the counselor has to deal with people who are able, though perhaps not willing, to assume responsibility for themselves. The psychotherapist has to deal with people who are not able, though perhaps willing, to assume such a responsibility.

This applies to children as well. Their capacity to make decisions and take responsibility is limited by their age; but as long as they are able to control themselves and to act reasonably within the limitations of their age, they are "counselees." As soon as they are swayed by inner forces which override their own will power, they should be patients of a psychotherapist.

Anxiety neuroses, compulsions and addictions, together with all "functional disturbances," such as nervous stomach aches, headaches, and the like, belong to the realm of psychotherapy and psychiatry. Bad habits, character defects, selfishness, possessiveness, many fears and inhibitions, belong to the counselor's realm.

All neuroses really make sense. They are decipherable according

to psychological language—such a language as is presented in this book. If the counselor cannot understand the problem, then it is possible that it is undecipherable; that it represents a psychotic or organic difficulty and must be referred to a psychiatrist.

It would be an error, however, to send a person to a counselor because of selfishness and at the same time to a psychotherapist because of fits of anxiety. If he is chiefly selfish and has occasional fits of anxiety, he should see the counselor. If he is principally troubled by anxiety, he should see the psychotherapist.

The difference between the psychotherapist and the counselor has its professional basis in their different amounts of preparation. The psychotherapist has to be analyzed thoroughly. Without having undergone such analysis, no one should ever venture into the dangerous no man's land of neurosis and psychosis. The counselor should have been analyzed enough to know the dynamics of our inner life. No one should consider himself a professional counselor unless he has experienced the power of transferences, projections, and repressions in his own life. He can achieve this only through analysis with a well-trained psychotherapist; and only he and the psychotherapist together can say when he has arrived at a sufficient knowledge of his own unconscious life to be able to undertake professional counseling. The training of a psychotherapist requires a long and thorough analysis—perhaps ten times as much as the average length of time required to acquaint the prospective counselor with his own unconscious.

Professional counseling presupposes a good knowledge of transference and projection because these are the ways by which the client tries to escape his own responsibility. He hides behind his admiration for the counselor, and does not know that this admiration precludes his independence and his maturity. He is unaware of his own policy. The counselor, therefore, has to know the unconscious devices which every human being uses in his relationship to authorities, teachers, and advisers. If the counselor is not aware of his clients' unconscious diplomacy, he will soon be in trouble.

He will be at the mercy of his clients' wish to escape from self-responsibility; their flattery will confuse him, and their ultimate "ingratitude" will poison his life.

For the counselor's own orientation, it is advisable to distinguish between two degrees or layers of counseling. In his practical work the distinction may often be difficult, and the client certainly should not be bothered with the question whether he is working on the first or second level. But the counselor should be aware of the different roles he is playing in these two layers of his work. Theoretically, we may describe them as "minor counseling" and "major counseling." The former deals with *patterns of egocentricity*. This, as discussed in detail in a later chapter, means that he is working mainly with the conscious personality. Major counseling is concerned with unconscious images arising from the client's individual unconscious, or even from his collective unconscious.

The task of minor counseling is to overcome conflicts and restore order through the client's better understanding, and his training of undeveloped functions. On the whole, however, the client remains what he is, but in a better form. The adolescent becomes a better adolescent; the mother becomes a better mother.

The goal of major counseling is more ambitious. The client's unlived life has to be conjured up and integrated into his conscious personality. He changes his nature in so far as he reaches a new stage of development. The adult who suffers from infantilism reaches full adulthood; the father who lives like an irresponsible adolescent accepts the role of fatherhood. This readjustment of images, of course, presupposes the marked reduction of egocentricity. Major counseling always includes minor counseling.

Psychotherapy, in the proper sense of the word, is differentiated from major and minor counseling. The therapist deals with the negative images of the collective unconscious. They cause addictions, obsessions, and anxieties. It is the therapist's task to conjure them up, face them, and change them into something positive. The counselor should not stir the dormant powers of the unconscious; but if they arise, he should know how to handle them. The

counselor should recognize the hidden energies of the unconscious in order to avoid them. The psychotherapist must know them in order to provoke them and restore them to order.

The relationship between the counselor and the psychotherapist is determined by the seriousness of the case, but the border line is arbitrary. Only a few categories of cases, such as compulsory neuroses and severe addictions, belong definitely in the realm of the psychotherapist.

The relationship between the counselor and the physician is of a different sort. It is one of co-operation. The counselor should not continue his work with any client beyond the first or second consultation until the counselee has had a good medical examination. In most cases the clients have already consulted five or six physicians before they see the counselor, and if necessary the two treatments, physical and mental, can proceed side by side. It would be a serious mistake if the counselor were to try to cure the restlessness and the apparent superiority feeling of a client who actually is in the first stage of a progressive paralysis. The medical examination will prevent this mistake and help the client in a completely different way. And it would be the same serious mistake if a physician were to try to cure a woman's frigidity or a man's impotence by a vigorous glandular treatment while actually a psychological obstacle has to be removed. The glandular treatment could go on for years without success, and its failure would increase the pessimism and the defects of the patient.

CHAPTER ONE

The Client

1. UNDERSTANDING

MR. YATES is convinced that he has the correct picture of his situation and the right idea about the help he needs. Miss Cummings knows only that she suffers. Something is wrong either with herself or with her environment. She wants the counselor to find out what changes are necessary and how to bring them about.

Our starting point is the client's description of his symptoms, his suffering, and his goals. Information from other people, for instance the client's husband or wife, should not lead us to presume that the client is wrong and his relatives are right. Since he is the one who comes to see us, it is only fair to accept his statement as the basis of our work.

On the other hand, we cannot assume that his judgment is objective, or that his understanding of the situation is complete. He is in trouble and needs help. His point of view must be one-sided in spite of all his endeavor to be objective. His honesty is not to be questioned; but the most honest person in his situation is bound to misjudge his environment, to overlook certain facts, and to see his own problems in inaccurate perspective.

If the client says, "Something is wrong but I do not know what it is," the door is open for the first part of our job: investigation

and understanding. If he has the opposite attitude, stating for instance that his wife does not understand him and that she must be admonished, the door for objective investigation is not yet open. The key for this door is sometimes difficult to find. The counselor may say, "Let us assume that your wife is ninety per cent wrong; but do you think there is nothing in your own attitude which may have influenced her behavior? Doesn't it take two to make a quarrel?"

The client's reaction to such an interrogation is usually calm and polite, but the counselor should notice how much resistance is hidden under the surface. (Resistance is discussed at length in a separate section of this book.) From the first, we should be aware that the more the client resists an objective correction of his subjective picture, the more skill and caution is required on the part of the counselor.

This resistance may not turn up at the first step of the investigation. The client may be willing to question his own point of view for some time, then suddenly start a vigorous defense of his accusations or claims. In his opinion these are facts which allow only one interpretation; but the counselor will feel that the sudden defense must be based on emotional tangles rather than on objective truth.

The differences between the client's and the counselor's goals are in existence from the very beginning. The two will agree that help is needed, but about the nature of this help they will have to negotiate like diplomats. The client wants to be freed of his suffering. He desires the removal of outer obstacles as he sees them and the correction of his inner faults as far as they interfere with his aims. The counselor will accept these views to a certain degree. Some things in the client's environment should be changed; some of his faults must be overcome. But the purpose of counseling—from the counselor's standpoint—must not remain this or that improvement or readjustment of the client. The purpose is the client's development as a whole. He should become a more mature and more creative personality.

The partial improvements which the client wants are usually obstacles for his development as a whole; indeed, he wants to settle a particular point in order not to be forced to change his whole life. Here the conflict between the client and his counselor begins to reveal its deeper sources and its philosophical or religious nature.

Mr. Bartlett wants to live in peace with his wife and his children. For the sake of this peace, he is willing to change his attitude and to readjust himself. But he is not willing to learn the main lesson that life wants to teach him. His trouble with his family should force him to find himself, to unfold his creative nature, and to become the mature personality that he was meant to be from the beginning. But it is so much easier to send the children away to boarding school and to buy his wife a new fur coat.

If the counselor helps Mr. Bartlett to find the easy way out and delay the crisis of destiny, he is highly praised and admired. If he tries to clarify the deeper issue behind the momentary difficulties of his client, the counselor appears as a pessimist or a rigorous moralist. His search for the higher peace of creative life destroys the remnants of the sham peace and the compromises which the client wanted to patch up. The counselor, therefore, can be sure of all the resistance and criticism which the client can muster.

If he proceeds in his search, the counselor needs much skill, wisdom, and courage; but if he succeeds, his client will soon recognize the higher value and the lasting benefit of his achievement. If they merely study compromise, they will only replace a questionable truce by a new and more questionable truce. The counselor's help would be deemed satisfactory for a short time; then it would show its inadequacy, and another counselor would be called upon.

The term "understanding," as we now see, does not mean merely the description and explanation of the client's predicament with regard to its origin and causes; it also includes the discovery of the lesson which has to be learned and a certain clarification of the goals of life and of the value of suffering. Not only does the

counselor have to achieve this understanding; the client has to share it. But such understanding contains a piece of philosophy and presupposes a more or less complete view of human life. To agree on the perception means to agree on a philosophy. If the client is a materialist and the counselor a Christian, they will have to postpone their agreement on this issue for a long time. But they should not argue on generalities. They should discuss only the actual facts of the case.

Mr. Mallory suffers from headaches; the doctors cannot find anything wrong. Mr. Mallory thinks the headache is the result of overwork; the counselor is inclined to think the headache occurs to protect him from a certain kind of work which he dislikes. Mr. Mallory thinks in terms of cause and effect: too much work causes headache. The counselor thinks in terms of means and ends: in order not to write certain letters, Mr. Mallory escapes into headache. The letters, instead of being written, "become a headache." The materialistic philosophy of cause and effect is pitched against the vital philosophy of means and ends. If Mr. Mallory understands by self-observation and self-investigation that he actually, though unconsciously, produces many symptoms in the service of his escapism, he changes from one philosophy to the other. But it may take him a long time to understand and accept the deeper implications of this transition.

Mr. Mallory's interest is centered on the symptoms which he wants to remove at any cost. The counselor's interest is centered on the client's development which will lead to the final and lasting removal of all symptoms. For the sake of this goal, the counselor must avoid all compromises and short circuits which would remove a symptom without a change in the personality. If Mr. Mallory could avoid his headache by a certain technique of relaxation, his personality would remain as it is. Life would have to produce new symptoms and greater suffering in order to enforce a real development. If he understands his headache correctly, and if he learns the lesson that it wants to teach him, he will emerge as a more mature and more creative personality. He may have to learn,

for example, that his work cannot be perfect; that criticism is a valuable experience; and that we can gain more through defeat than through victory. If he accepts and uses this new wisdom, he will overcome his fear of failure; the tension and uneasiness which accompanied his work will decrease, the quality of his work will improve, and—as a mere by-product of all this—the headache will disappear.

It is rather fortunate that all the methods of relaxation and co-ordination do not work unless they are based on a central change of the human personality. The indulgent counselor who spoils his client as a grandmother spoils the child can achieve sudden successes, but they will not last. The conscientious counselor who helps his client to solve the basic problem and to accept his real task in life will be less agreeable for the time being. But, in the long run, he will be the only one who can help.

2. PATTERNS

We begin our work with the client's complaints, whether they refer to his environment or to himself. It is advisable to make a list of his grievances, writing them down in the client's own words. The list will change later, according to the deeper understanding of the underlying problems. The difference between the two statements will show the progress that has been made.

The counselor may have certain guesses or suspicions regarding the client's deeper troubles; but he has to be extremely careful in suggesting his own explanations. If the client is a conformist, he will accept the counselor's suggestions, not as possibilities or hypotheses, but plain truth. If he is a nonconformist, he will reject them as ridiculous, even if they are true. In both cases the future work is impaired by the counselor's premature interpretations.

Later, the counselor will of course understand the whole picture before the client is able to accept the new explanation. But the

counselor, too, needs time. New facts may change his picture from day to day. Since he is not himself emotionally involved, he can easily change his hypotheses. If his first tentative interpretation proves to be wrong, he can replace it by something better without much difficulty. But he cannot expect his client to show the same flexibility. If an early interpretation has to be replaced by another one, the client is dismayed. He may have had to struggle hard before he could accept the first interpretation; but finally it became part of his new convictions and his new picture of reality. Now he is asked to change his ideas once more. As a result, he feels totally insecure and must resent the counselor's "instability." It is much better, therefore, to let the explanation slowly develop like the contour of a mountain that emerges gradually out of the mist.

The discussion usually begins with "facts." These facts or events, when they become more numerous, show certain patterns. As soon as we discern a pattern, we can find innumerable other facts which are based on the same rules.

Miss Allison feels betrayed by a friend. After some discussion, we learn that she had a similar experience two years ago. She does not make friends easily; but if she trusts someone, she expects complete honesty and reliability. Such an expectation can never be sufficiently fulfilled. Miss Allison's friend proves "untrustworthy"; she is deeply hurt and withdraws more than ever.

If two or three instances show such a similarity, we should not infer that we are already in possession of the underlying pattern and that the same thing must have recurred a hundred times. But we should raise the question whether this similarity can be merely accidental. We should compare it with the client's other experiences in the same field, and soon we shall know whether or not it deserves the name of a pattern. If the client co-operates, the search for patterns will interest him, perhaps even too much; and the counselor may have to warn that not all our behavior is patterned, or that at least our patterns are varied by circumstances and developed by new experiences.

If the client dislikes the very fact that he may be the slave of his

patterns, he will minimize their influence or disclaim their existence. This antagonism is a good safeguard against wrong hypotheses. Only that which can be proved against the client's resistance will be accepted. The result will be fewer but more valuable discoveries.

In most cases we can easily deduce certain behavior patterns from the life history of the client. These styles of behavior often form a complicated system of reactions and valuations. We can label them according to "types." If the client objects, we can at least agree that the labels may tentatively be used for the understanding of certain aspects of his life.

If the label is correct, it will describe the client's behavior not only in the past but also in the present. It will cover his attitude toward the counselor. His very acceptance or refusal of the suggested label may be an example of what the label describes. Thus, the conformist will accept suggestions too readily; the nonconformist will fight them—not so much because they are wrong, but because he is a fighter. The words "conformist" and "nonconformist" are such labels. They designate a system of behavior patterns covering the client's whole life, including his relationship to the counselor. Other labels of the same sort are the "spoiled child," who always expects other people to do the work for him; or the "good girl," who always tries to live up to the highest expectation of her environment. The spoiled child expects the counselor to do the curative work for him. The "good girl" becomes the docile and adoring client who will never achieve a cure until she has divested herself of her pattern.

For the purpose of a more complete perception, we should understand that the patterns are founded on definite rules or laws which the client is forced to follow even if he tries to act otherwise. These laws are often formulated by the client as statements based on his experience. "I cannot learn foreign languages." "I must have cigarettes." "I cannot understand mathematics." "I need ice cream every day." "I cannot sing." "I cannot say 'thank you.' " "I need the approval of my environment." "I cannot love my

enemies." "I cannot love my neighbors." "I cannot love anybody." In other cases, the formula is less stringent. Instead of saying, "I must not feel gratitude," it merely says, "It is not wise to show how I feel."

Whatever the correct description of the "law" may be, the thing itself is always beyond the client's self-control. The problem does not lie in the content of the laws. It is their rigidity and undue generalization which cause trouble.

The client may or may not agree with his laws; he certainly cannot change them, until they are divested of their power through greater understanding. That which he can change is not a "law," in the sense of being a behavior pattern. If he manages to improve such a law without going through a curative process, he can do it only through superseding it by a new law, which creates a mask or façade on top of the first law.

Mr. March's first law was "I must not feel anything." This law rigidly controlled his behavior from his infancy until he was about twenty-three years of age. Then certain crises occurred which made him understand that it would be better to have feelings after all. He stipulated a new law (consciously or unconsciously), which forced him to feel. The result is that the first law has remained fully in power: he actually does not feel anything; but he has developed the semblance of feelings—a kind of sentimental emotionalism which stirs only the surface of his inner life. He is enthusiastic about things that do not deserve enthusiasm and has no reaction at all where real human feeling is to be expected.

Such an arrangement of contradictory laws, rules, or patterns, one on top of the other, is what we call a "system of patterns." This system is a rather complicated thing. We sometimes find two or even three complete sets of behavior patterns forming layers like the geological strata of the soil. The earliest stratum may go back to early childhood. There are old, traditional convictions and ideas from the client's early childhood; the superstitions of a small town, or the political prejudices of a big city. These are only partly preserved in their original form. They have been partially

removed and somewhat distorted according to the later development of the individual. The second stratum has usually developed during adolescence. During a time of rebellion against his family, the client may have thrown overboard many prejudices, together with many true and valuable convictions. But he may have preserved unconsciously some of the most foolish superstitions, and he may not be aware of the influence which they have on his present life.

Consciously, Mr. Davis knows that men and women have equal rights and values; but his deepest decisions and emotional reactions are guided by the unconscious conviction that women after all are but females; they cannot think and they should not vote. The contrast between Mr. Davis' conscious ideas and his unconscious standpoint is so ridiculous that it will take him and his counselor a very long time to understand the different layers of patterns and the conflict between their contents.

The client is sometimes aware of striking inconsistencies in his personality. At home or with his friends he is the opposite of what he is in his office or his business. On investigation, counselor and client conclude that while he is at home he discards the later and more complicated set of patterns built up to fit the business world, and lives for a short time on the earlier and simpler patterns of childhood. This is a great relief; but it does not mean that during such a holiday he is really himself. As far as he is under the domination of any style of behavior, his real personality is not yet visible. The earlier patterns allow more freedom and spontaneity, but they make him more childlike. Actually he is an adult. His childlike behavior is a substitute for his real, though not yet developed, personality; just as his highly differentiated adult pattern is a substitute for something that does not yet exist: namely, his real self.

The discovery of behavior styles, and especially the perception of the profound influence which they have on our feelings and decisions, may cause considerable discouragement. It must be stated, therefore, that the client is not alone in such a predicament.

It is a universal human problem. It can be recognized everywhere. The client should understand from the beginning that his case is not unique. Though nature never produces two individuals of exactly the same form, our individual problems and difficulties have so much in common that every situation, even the most unusual, can be found in many thousands or hundreds of thousands of similar cases. Solving our own problem, we always solve the problem of many thousands. We prove to them that it can be solved. Helping ourselves, therefore, we help mankind.

It is worth while, for example, to discuss professional patterns. Doctors behave and speak and react in a way that distinguishes them from lawyers or army officers. Farmers are different from sailors; and the workers in a steel mill are different from the actors in Hollywood. The difference consists not only in physical movements, posture, speech, laughter, and so on; it also includes emotional reactions, likes and dislikes, certain judgments, expectations, and prejudices. The whole philosophy and religion of these individuals is involved.

To perceive that a system of patterns exists does not yet resolve its influence. Perception marks an important progress; but to overcome the influence of one's behavior styles and to replace them by more adequate patterns or by patternless creative freedom is a development which cannot be achieved by mere intellectual insight. Real growth, new responsibility, and creative power are needed.

Here again the client is not left alone. He finds himself on the same road which all mankind travels. We all have to replace prejudices by wisdom, rigid patterns by free decisions, and habitual reactions by creative growth. The symptoms and complaints of the client are only the stimuli which force him to go ahead. Without his suffering, he would stick to his old patterns, and all mankind would do the same. But thanks to our nervous symptoms, our conflicts, and our suffering, we are all forced to grow up whether we like it or not.

3. THE EGO-IMAGE

THE laws of a behavior pattern work together in a comprehensible way. They form a functional unit. Every law of the pattern serves a goal which it shares with every other law of that pattern. The variety of the laws may confuse us; but if we understand the goal which they serve, we shall understand the laws and the system which they form.

Mr. Young always talks like an old conservative while he is dining with his in-laws who are known for their reactionary views. When he meets his liberal friends from college days, he feels and speaks as if he were the most progressive politician in the whole country. He is hardly aware of his inconsistency. And when his wife asks him which he actually is, reactionary or progressive, he gets angry: "That is none of your business. I have my own ideas about politics, and I do not want any criticism. My point of view is different; neither you nor any of those idiots can understand it."

This man's behavior system is organized, and indeed crystallized, around the goal: "I must be considered the most intelligent mind and the profoundest character in our town." He does not know this, of course. On the contrary, he thinks he is modest, benevolent, and unassuming; his ideal is a humble but powerful sage, a mixture of a wise old sorcerer and a flawless saint. His striving for power comes to the foreground only if he is absolutely certain of his superiority: he bullies his wife and children. But he withdraws behind the modesty of the saint when he does not dare to stand his ground, for instance, with his in-laws. He takes even the attitude of an ignorant child, complying with everybody's political views, in order not to jeopardize his "good reputation."

Our clients often tell us that they cannot understand why on the one hand they are extremely thrifty but occasionally spend much money apparently without any aim; or they overflow with

loving-kindness but at other times hurt the feelings of their nearest relatives.

Thriftiness on one hand and squandering money on the other hand are contradictory means; both, however, may serve the hidden goal of "enjoying superiority." Saving money means power and therefore superiority. Spending money before other people asserts our superiority in the eyes of the world or in our own eyes. Both attitudes are needed in the service of the same goal.*

The connection of means and ends explains apparent contradictions and removes difficulties of understanding where our former thinking in terms of cause and effect used to fail us.

The more we study the higher goals, and especially those which remain unconscious until our analysis brings them to light, the more we see that self-assertion, self-defense, and self-enhancement are the crystallization points of almost all our behavior patterns. There are a few exceptions, however, of great interest.

Mr. Hunt is convinced that he will always fail; his son is convinced that he can never do arithmetic. The actions of both prove, of course, that they are right. In order to be right, Mr. Hunt simply fails. He cannot earn a good living; he cannot hold an interesting job. He does not know the motive for his failure; but in the last analysis, we find that even his failure enhances his ego. "Didn't I say that I would fail? I tell you, I am the unhappiest person in the world. I am God's stepchild. They should erect a monument to me. Nobody has ever been as unhappy as I." Mr. Hunt could not reach the superlative of success; but he could not give up the superlative, so he chose—unconsciously—the superlative of failure. He breaks all records, including the record of ingenious stupidity. Some, but not all, suicides are of this sort.

Alfred Adler was the first to describe this attitude and to reveal its importance and intricacies. He termed it "striving for superiority." He saw from the beginning that this striving for superiority was always coupled with the fight against inferiority. The inferiority feeling which so many of our clients recognize

* Cf. *God Helps Those*, Künkel, Washburn, pp. 45–52.

within themselves is actually part and parcel of their striving for superiority. Their fear of being ridiculed is the reverse of their desire to be admired. Striving for wealth coincides with aversion against poverty.

Miss Peters is conscious of the fact that she is (and apparently always will be) "inferior." This conviction makes her insecure, forces her to withdraw, and increases her inferiority. She is hardly aware of any striving for superiority. She wants only to escape the position below average; she even goes so far as to say that she would be the happiest of women if she were just average. But this is only her conscious account of herself.

If we watch her behavior, her emotional reactions and mental valuations, we find that she is striving for something else. She wants security once and forever; unshakable security. Perhaps she does not need much money, but the little money she needs should be assured for a lifetime. Her little happiness, very little and humble indeed, should be guaranteed by society, by the government, and by the Lord God Himself. This modest little woman is no less arrogant than the man who wants to be a billionaire. Her real goal is beyond the boundaries of what is granted to the human race.

Usually it is not difficult to discover and formulate either the striving for superiority or the fight against inferiority. The formula may be "I am superior," or "I want to be superior"; and in the opposite case, "I am inferior, unfortunately," or "I am not inferior but there is a danger I may become so." The difficulty begins with the combination of the two. They do not contradict each other if the formula expresses the striving. "I do not want to be inferior but I am afraid of being so and therefore am striving for superiority." That is a clear and simple description of many people's goal, and a high percentage of our clients will consider it the most natural thing in the world. The difficulty then is to convince them that this goal is not natural, though it may be called "human," in the same sense that we say: "To err is human." We sometimes use "human" as an adjective which excuses weakness;

but this is the very opposite of what is genuinely human, in the sense of the undeviated, unspoiled human personality of true worth and dignity. The inferiority-superiority strivings of the deviated individual lead into disaster; they result in the disintegration of society and of individuals. The word "human" should be limited to the opposite attitude: the "objectivity" and "We-feeling" which will soon be discussed.

Miss Peters has accepted the formula, "I am inferior." She therefore has rejected its opposite one, "I am superior." If she had accepted the formula, "I am superior," she would have to reject its opposite. To reject in this situation means to exclude from consciousness. It is our task to prove to Miss Peters that she feels inferior only because she wants to be superior, just as we must prove to another client that he stresses his superiority because he is afraid of inferiority. Both opposites are operating in the client's mind: one consciously, the other unconsciously. They condition each other. One cannot exist without the other, nor can they exist together consciously. Therefore one has to be conscious, the other unconscious.

The more Miss Peters becomes aware of this polarity which forms, as it were, the axis or spine of her behavior pattern, the more she will recognize that all these "natural" strivings and fears do not belong to her real personality. She will begin to infer that her real self and her real goal in life must be something else.

At this point of the cure, we can sum up what we know about the behavior patterns with the understanding that this is a powerful though erroneous influence in the client's life. We describe it as an image; or to be more correct, as a couple of images. One illustrates what the client thinks he is; the other shows what he wants to be. Both images are, of course, related to the client's personality. Supposedly they cover all that there is in this personality. Actually they picture an unreal person, a phantom, or a kind of mask. We call them the "Ego images," and distinguish them carefully from the real Self or Center of the personality. This real Self may be very weak, but it exists. It may not yet be in

operation, but it has potential power. It may be hidden and completely covered up by the Ego; and the task of counseling is to reduce the Ego images to their proper and insignificant role and to enthrone the real Center of the personality. This real Center, as we shall see, coincides with "objectivity" and "We-feeling."

The Ego-image is first what the individual thinks about himself. Mr. McNally says, "I am a good sport but I cannot manage money." That is part of a conscious Ego-image. Such an image might be styled "Happy-go-lucky." It explains a certain part of Mr. NcNally's behavior, but there are other actions, conscious or unconscious, which contradict this first Ego-image. There is a "counter-image" which still belongs to the Ego. It covers the hidden half of Mr. McNally's behavior patterns; that half which he does not acknowledge, but forces out of consciousness. It happens that Mr. McNally becomes violent while drunk; he has been known to betray his friends and seduce their wives. He does not understand these contradictions himself. Nevertheless, the total of his actions will certainly fit into the picture of his Ego as soon as we discover his egocentric goals, and the relationship between those goals which seem to contradict one another.

4. EGOCENTRICITY

The client is now eager to get rid of his egocentricity. The word "Ego" to him has a completely negative connotation. He says, "My Ego makes me do this," and he means that his action is conditioned by egocentricity. In the exact psychological sense, the Ego is neither good nor bad; it represents the center of our consciousness and is present within everybody who is awake. The Ego is what we mean when we say "I." Only if this "I" is the center of one's interest is one egocentric. As long as what he calls "I" serves the interest of the group, he is "We-centered." "I'll go shop-

ping; you prepare the vegetables; so that WE can have dinner at six o'clock." Two "I's" serve the "We."

As soon as we get rid of our egocentricity, we find that the conscious structure of the personality is an extremely important factor in life. To avoid the term "Ego structure," we may call it the "structure of consciousness." This structure is our only safeguard against the overpowering influences of the unconscious. The images would take control of our actions; we should be tossed around by emotional waves, were it not for the solid structure of our consciousness. A clear philosophy—a system of principles and values, and a good method of dealing with our own impulses individual and collective—is a presupposition of a healthy equilibrium. In the case of egocentricity, the structure of the individual's consciousness is not only too strong, but at the same time distorted. The result is "inanition." In the case of "inundation," the structure of the conscious personality is too weak. The individual is, as it were, drowned by the rising flood of collective forces.*

When the client begins to see that his Ego-image contains many errors, and that his behavior patterns are unduly controlled by such an erroneous image, he begins to fight against his Ego, and may even develop a new inferiority feeling because he cannot rid himself of this tyrant. Then it is time to show him that everybody—even the saint—has an Ego-image, and that no Ego-image can be completely correct.

What I think about myself may be true today; but it will be wrong tomorrow. The goal which I formulate today should develop into another and higher goal very soon. But this development, even where it is worked out consciously and conscientiously, cannot parallel exactly the development of my real life. On the other hand, one cannot refrain from judging oneself altogether. Every plan, every decision, presupposes an evaluation of what can and cannot be done. One must have a picture of one's possibilities, limitations, tasks, and duties; and should allow for a large

* See pages 94–100.

margin of error. No one should mind the existence of his Ego-image, or its being wrong.

However, there is an essential difference between the existence of an Ego-image as a temporary expedient, a tool among other tools like an X or Y in an algebraic equation, and the domination of a rigid Ego-image which constitutes the highest value and final goal of all behavior patterns. In the first case the Ego-image is a means in the service of inferior values. In the second case it is an "absolute truth" or ideal; it becomes the highest value. The individual in the first case is "allocentric"; the center of gravity, the highest value, is different from the Ego. In the second case, the individual is egocentric: his Ego and his highest value coincide.

Mr. Gregg is eager to earn money. This statement alone does not tell us whether he is egocentric or allocentric. He wants the money for a cause that he supports. We still do not know whether he is egocentric or allocentric (which is here identical with "unselfish"). If he wants the money for himself, we know that he is egocentric, which here is identical with selfish or egoistic.

But let us suppose that he uses the money for the cause with apparent unselfishness. Still we may discover that he is priding himself excessively on his generosity; or that he uses his contribution to the cause in the service of his own influence in the movement. In either case, his unselfishness becomes sheep's clothing which hardly covers the egocentric wolf.

Mr. Gregg should not try to abolish his Ego-image altogether. He should try to use it as a tool for the purposes of a non-egocentric life. All the physical and mental functions that he performs are somehow related to his Ego. He cannot help eating; and he must honestly confess, "I am eating and enjoying my food." But if he does so in the service of good health and uses his good health in the service of his country or his church or family, without any special pride or conceit, his Ego is, at least for the time being, in its right place; and, to be sure, his enjoyment of the food, its assimilation and digestion, will be perfect. If he eats according to the pattern of a spoiled child, indulging in his favorite dishes in order to make

up for the inconveniences of his work, he performs the same function but in the service of egocentric goals; his enjoyment will have a different flavor, and assimilation and digestion will be questionable.

According to the old saying, we can eat in order to live, or live in order to eat. In psychological language: eating can serve the Ego—or it can serve life.

The same is true with almost every function. Every child knows that weeping can be the natural expression of pain or sorrow; but it can also be a means to catch the attention or provoke the pity of the adults. The child can train his tear glands to function either way. The boy can run in order to reach a certain place; or he can run to outrace his companions, or simply to show off. The adult can speak in order to convey certain information, or to persuade someone to do something, or to show that he is an excellent speaker. In the latter case, his performance is threatened by blunders and, in the long run, by a speech inhibition, just as the boy who tries to show off is in danger of tripping and falling.

It is the general law that the egocentric misuse of our physical and mental functions is doomed to failure sooner or later. Even the sexual function, if misused egocentrically, leads to impotence and frigidity. All egocentricity finally destroys itself. If the Ego-image becomes the tyrant of our life, it begins to commit suicide. This is the tragedy of the Ego.*

From now on the client can track down egocentric misuses in almost every activity of his life. He becomes a detective who discovers traces of the criminal everywhere. He will be the more successful, the less moralism and pessimism he lets slip into this game.

Mr. Jackson discovers egocentricity even in his most sacred relationships. His love for his wife is egocentric and his prayers are egocentric as well. He is dismayed and depressed by this discovery. The counselor may be sure that his dismay and depression are even more egocentric than the rest of his life. As soon as possible,

* Cf. *In Search of Maturity*, Künkel, Scribner's, pp. 154–156.

Mr. Jackson should accept the ubiquity of egocentricity, just as we have to accept the ubiquity of germs in the air that we breathe. The question is not whether the enemy exists. It is not even how strong the enemy is; the question is only whether we can win back the lost country step by step. And this we can do.

The way out is not a new resolve to become less egocentric, nor the vigorous attempt to do something for others and not for one's Ego. All these moralistic improvements are still egocentric. They serve one's pride. Mr. Jackson, if he attempts such a moralistic improvement, would soon think—or even say in a kind of prayer: "Look, God, how hard I try to become allocentric! If I fail, is not my honest attempt at least of a certain value? Am I not a good boy?—Ah, but this is still selfish! So I humbly confess that I cannot get rid of my selfishness. I have to rely on Thy mercy. See how humble I am and how miserable—and how deeply religious!—Oh, but this is still selfish. Just see how I am—what a big Ego—I am the greatest sinner that has ever lived!" He will run around in circles, wasting time and energy, and the whole thing becomes a ridiculous bore.

Now it is time to investigate the other side. Mr. Jackson must have some unselfish features. Everybody has. Occasionally he has done something with his right hand while the left hand didn't know what the right hand did. Quite naturally, half consciously, in a kind of routine gesture, he does many unselfish things. The less he is aware of these "good deeds," the better they are. Self-consciousness and selfishness are kin to each other; unselfishness and unawareness are together on the other side of the fence. But Mr. Jackson cannot remain unaware of what he does. He has to revise his behavior patterns; and in doing so, he must become more aware of what he does. He had to study the way that he behaves; and this means that he must learn to be conscious of those things of which he was formerly unconscious.

Many of those unconscious actions are egocentric; others are not. Mr. Jackson must learn to distinguish not so much between conscious and unconscious, as between egocentric and allocentric

activities. Later, as he becomes more and more allocentric, a large part of his activities will again become unconscious.

Mrs. Douglas was a lecturer to women's clubs. She was quite naïve at the beginning, enthusiastic about her subject, and incidentally unconscious of her methods of speech. Then she became rather successful; she was complimented on the charm of her voice, manner, and diction. She became self-conscious; her egocentricity influenced her speech mechanism; she began to watch herself and to stammer. The counselor should know that this may develop into a serious speech inhibition unless Mrs. Douglas replaces her egocentricity with something better. During the time of transition, she cannot help being conscious of what she does, why she does it, and how she does it. But when she outgrows her egocentricity, she will forget how she speaks. She will think only of what she has to say and how she can make her hearers understand exactly what she means.*

The healthy attitude which should replace egocentricity can be described from two opposite angles. First, we may call it "objectivity." Here it stands in contradistinction to the attitude of the egocentric person, who is subjective, judging everything from his private point of view. But we can also call it "We-feeling," because the individual does not judge himself and others with regard to his private interest but with regard to the welfare of all the people involved. "Objectivity" refers to the outer world in which we are a part. It evokes the idea that each one is a cog in one of many wheels in a huge machine. We have to play our part whether we like it or not. In this sense, we should look at ourselves and our actions objectively.

"We-feeling" refers to the subjective side of life. But there is not one subject alone; there are many subjects, all of equal right and equal value. They form an organism, a group, an organization such as family, community, or nation. Each individual is a conscious member of the great organism and participates in the higher life and the higher consciousness of the whole. In this sense, we

* Cf. *In Search of Maturity*, pp. 105–112.

should be aware of ourselves and our task in life "subjectively," but from the point of view of the super-individual subject which includes and supports us as the body includes and supports its cells.

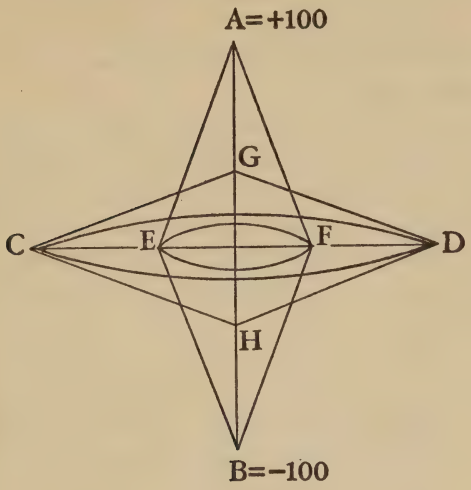
There is nothing helpful in theoretical philosophizing. All words and terms such as egocentricity, objectivity, We-feeling, should be introduced only when there is sufficient evidence of the existence and importance of the thing they denote. Philosophy first develops the concept and looks for its verification in reality later. It is deductive. Psychology, and especially psychological counseling, should be inductive. We should gather the material first, separate the different experiences, put together similar facts, then label them, and finally explain them by an adequate theory. The existence of egocentric functions and objective functions has to be proved; and if the client asks us why this is as it is, we should not resort to philosophical explanations about the nature of evil, human freedom, and unavoidable deviation. We should delay the explanation until additional material enables us to understand the origin and the history of deviation, freedom, and evil. This is the only method which enables the client to outgrow his problems and to replace egocentricity by We-feeling. It is the process of actual development, and does not occur as a result of mere theoretical discussion and ineffective moral resolutions. (See Figure I.)

5. EGOCENTRIC TYPES

Sooner or later the client will ask how his egocentricity started. This question looks like scientific curiosity but it contains a great amount of emotional dynamite. Our answer therefore has to be carefully worded.

Many clients are inclined to blame everything on their environment. Their parents are responsible for the child's egocentricity. Others prefer to blame themselves. Their parents may have made

FIGURE I. EGOCENTRICITY AND WE-EXPERIENCE



The vertical line *AB* represents the "axis of egocentricity." *A* is the egocentric goal +100 (money, fame, popularity, etc.). *B* is the situation the individual is afraid of, the so-called abyss −100 (poverty, ridicule, isolation, etc.). The client should understand that *A* and *B* are dependent on each other. Our striving for superiority (A) shows the same intensity as our fear of inferiority (B), though one of these points may remain unconscious for a long time.

The horizontal line *CD* represents objectivity or We-feeling. The exact meaning of these terms cannot yet be explained at this early stage of the cure, but it is advisable to point out to the client that our range of objectivity and We-experience is in reverse proportion to the degree of our egocentricity.

The slender double cone *AEBF* symbolizes a very egocentric individual. The obtuse double cone *GCHD* represents a more objective personality. (Cf. *Let's Be Normal*, Künkel, Washburn, p. 34.)

some mistakes, but the child could have remained friendly, courageous, and "objective."

Both tendencies, to blame oneself and to blame others, are equally egocentric. If the old environment is the cause of our

misery, how can the new environment expect us to undo the mistakes of the old? We are excused. If our difficulties are our own fault, we are bad. Our character would have been the same whatever the outer influences were. No change can be expected at all. We are excused again.

Apparently we discuss the scientific questions of inheritance, environment, and metaphysical essence, as constituents of the human character. Actually we are discussing the escapism of our client. If we give him a loophole, he will use it for his Ego defense. Our answer has to be scientifically true, but at the same time psychologically adequate, and that means it must forestall the escape of the Ego.

There is no doubt that the environment contributes to the development of the child's character. Bad influences, poor care, pampering, or discouragement condition at least the outer form of the character. The study of the client's behavior patterns allows us to infer many details concerning his early environment. Therefore we can conclude that patterns which have been superimposed from outside can be undone later. The child could not free himself from his environment; the adult can. The child could not create his own destiny against the habits of his family. The adult is the architect of his own fate. He can tear down what he dislikes and build up what he wants.

When our discussion reaches this point, the clients, almost without exception, withdraw into the opposite theory. "But I am a poor architect. I am weak and bad, either by nature or because I was forced from the beginning in the wrong direction." The answer is: "If you are worse than your environment justifies, you must have been free to choose your way. Otherwise you could not have chosen the wrong way. Now you are free to choose again; this time choose the better one."

Now the poor client has only one escape left. He says: "I am thoroughly bad and wrong but not because I have chosen the wrong way. I have been forced to take this route and it has made me bad. Not only my patterns are wrong, my very essence has been

poisoned." If the essence has been poisoned, it was not poisonous in itself. This is an important statement; and if the client does not understand its importance, it is well to explain it. If the client's character were bad in itself—that is, if his soul or spirit had been negative or destructive before it entered this world—the client could not complain about his being bad. If he is dissatisfied with his badness, this dissatisfaction shows that he wants to be better, and this is possible only if he is potentially good. His badness must be accidental; it cannot be essential.

The poison may have permeated his whole being. Let us admit that not only the behavior patterns but the very core of the client's personality has become "bad." The poison still can be taken out. It may be a difficult process but it can be done, and our counseling is the beginning of this work.

The next device of the Ego's defense is to shift the responsibility to the counselor. "I am bad, and therefore helpless; my whole being is imbued with egocentricity. I cannot extricate myself from this tangle. You must do it. It is completely your responsibility."

This sounds reasonable but it is only another application of an egocentric pattern. The relationship between the client and the counselor comes to the foreground and has to be watched with utmost vigilance. It turns into the main source of information. Whatever the client has told us earlier now is confirmed or corrected by the policy which he develops in his egocentric defense against the counselor's strategy.

It is like a game of chess, and there are certain methods or styles of playing the game. The counselor has to understand them and in due time to explain them so that the client will finally understand himself.

It is advisable to distinguish four basic types or styles of egocentric policies. They can be interpreted as the result of typical situations in early childhood. They consist of typical behavior patterns which are used and exchanged according to circumstances, and which, of course, are in accordance with the Ego's "highest value," the Ego-image.

If the child was overwhelmed by strong personalities, his patterns tended to passivity. If the environment was weak, he developed active patterns. This allows us to distinguish between active and passive types of egocentricity.

If the atmosphere was soft, if there were affectionate and friendly people, the child learned to use soft and apparently friendly devices. If the environment was harsh and undemonstrative, the child was forced to develop reckless attitudes. This provides the distinction between soft and harsh behavior patterns.

The result is a chart of four types of egocentricity, two active, two passive; two soft, two harsh. (See Figure II.)

The Star wants admiration. To him superiority means popularity and fame. In the service of this goal he will boast, exaggerate, tell lies, and perform all kinds of daring stunts. If no audience is present, he is listless, dull, or even depressed; but as soon as he can prepare for a new performance, his imagination will rise to a new height. His Ego-image is a great actor, a popular hero, or perhaps even a criminal if only he is often enough in the headlines.

His abyss is the opposite of all this: the actor booed, the hero ridiculed, the great criminal forgotten in the penitentiary.

Nero craves power for the sake of power. He does not want to show off. His identity may be unknown, but he wants to pull the strings, to be the power behind the throne, and to enjoy the thrill of making decisions. His Ego-image is the conqueror: Caesar, Napoleon, or the anonymous billionaire who controls the stock market.

His abyss is powerlessness and the situation which haunts him in his worst dreams is to be the slave of his former victims.

Clinging Vine uses the soft and friendly means of the Star but remains on the passive side. His ideal is to be at peace, protected by a strong and reliable friend. To reach this goal, Clinging Vine exaggerates his helplessness and, if necessary, his suffering. He arouses the pity of his protectors and does not allow them to forget their responsibility. The Ego-image is the beautiful little child,

FIGURE II. THE FOUR TYPES OF EGOCENTRICITY

	Soft	Harsh
Active	STAR +100 Admiration −100 Ridicule	NERO +100 Power −100 Subjugation
Passive	CLINGING VINE +100 Protection −100 Responsibility	TURTLE +100 To be left alone −100 To be disturbed

The specifications under +100 and −100 correspond to the points A and B in Figure I (pg. 31).

A fuller description of the four types of egocentricity is to be found in *How Character Develops*, Künkel and Dickerson, Scribner's, pp. 60–89.

extremely tender, and constantly endangered by the hardships of the world.

The abyss is to lose the protector and to be exposed to the pitiless cold of the universe.

The Turtle is as harsh as Nero and as passive as Clinging Vine. He wants to be left alone. He escapes all suffering by pretending not to need anything. He hides behind callousness and withdraws from life in the attitude of the fox with the sour grapes. The Ego-image is the ancient sage who lives in a cave, or Diogenes in his barrel.

The abyss is to be forced to take steps, to make decisions, and, worst of all, to realize that one still can feel, still has a heart.

In some cases the types are so outspoken that they can be recognized immediately. Usually, however, we find mixtures; the types

overlap in a subtle way. Nero might use the means of a Star or he may even hide behind the mask of Clinging Vine. Our task then is to distinguish again between means and goals. If the pattern of Star or Clinging Vine is used in the service of power for power's sake, the egocentric pattern is basically that of a Nero.

In other cases the type is clear enough at a given moment, but it changes when circumstances change. Two opposite types may have been developed from the very beginning. A boy may have been a Nero with his younger sister and a Clinging Vine with his mother. As a grown man he may still be a Nero with his subordinates and a Clinging Vine with his wife.

The client should keep in mind that these are types of egocentricity, not types of personalities in general. There are other typologies, and the client may classify himself as an extravert or an introvert, as a cycloid or a schizoid, or according to any other system of psychology. This may help to clarify certain points in his life history. But the main problem in counseling should be the removal of his egocentricity. The egocentric types, therefore, are of decisive importance as long as the struggle against egocentricity prevails. Later, the other typologies will find their due place.*

6. EGOCENTRIC SYMPTOMS

The client has likes and dislikes as has everybody else, but the more he is in need of help, the less he is able to control them. In more serious cases he does not have them, but they have him. He is at the mercy of his emotional reactions, needs, cravings, and inhibitions. He usually knows quite a number, though not all of them. Their inner relationship and motivation are always hidden. To clarify the connection between all these symptoms and to trace their origin to the "axis of egocentricity" is one of the main tasks in the first half of the cure.

* Cf. *Psychological Types*, C. G. Jung, Kegan Paul.

It is not necessary to pin down all the peculiarities and defects in the client's character and to find their exact location in the pedigree of symptoms. But it is desirable to understand the development of the egocentric behavior patterns and to recognize the symptoms as necessary results of this development. The client will soon have the gratifying experience that some of the slighter symptoms disappear when they are fully understood. They fall like ripe apples when the tree is touched by a soft wind. Others are much more tenacious; they cannot be removed unless the whole tree is felled. By digging our way down to the roots of the egocentric tree, we can finally dispel all the undesirable character traits at once. They wither when their reason for existence, namely, the egocentric goal itself, has been removed.

The passive types of egocentricity, Clinging Vine and Turtle, will admit that their life covers only half of the usual scope of human experiences. The other half remains undeveloped and becomes the less accessible with the advancing age of the client. Certain things are avoided in a more casual way. Others are definitely rejected. And if they come too close, the client begins to fight them or tries to escape.

Clinging Vine does not make decisions. If he has to buy something, he will follow the salesman's advice. He cannot say "no." If the family urges him to marry, he obeys. The Turtle is even more inclined to drift in any direction the current of life would carry him. His technique is the opposite. He cannot say "yes." But by always saying "no," the Turtle is just as much at the mercy of his environment as is Clinging Vine by always saying "yes." By inviting him you prevent his coming; by forbidding something you prompt him to do it.

In both cases we find a definite inhibition. We may describe it as the incapacity to make decisions or take responsibility, or as the unwillingness to expose oneself to the struggle of conflicting influences. The result is the same. Both Clinging Vine and Turtle avoid the better half of our human experiences. They do not grow up because they do not feel responsible for what they are doing.

It takes a good psychologist to convince them that by not taking steps, they actually do take a step: the step into passivity. By not making decisions they decide the course of their whole life: they decide not to become themselves.

The active types, Star and Nero, are usually astonished if they are told that they too suffer from inhibitions. They seem to live a full life; they do not feel any deficiency. But actually the scope of their experiences is as limited as is the scope of the passive types. The outer form, however, is the opposite.

Both Star and Nero depend on their environment. Their egocentric goal is superiority, and independence is often mentioned as its main feature. But the glory of the Star collapses if the audience fails him. He depends on the gullibility and suggestibility of the people. He has to cater to their taste, and often to their lowest instincts, in order to make a success. Consequently the Star is inhibited in his freedom. He cannot do what he likes to do. He may challenge his audience to a certain extent, but as soon as his success becomes doubtful he is forced to give in. The border line of his inhibitions coincides with the border line of the public's demands. The most acute expression of his dependence is stage fright. All speech inhibitions, including stuttering, can be traced to the same origin. The stutterer is a frustrated Star, completely dependent on the benevolence of his audience.

Nero is even more convinced that he is independent. Sovereignty is his highest goal. But every tyrant depends on his subjects. If they preferred death to obedience, he would be utterly defeated. He depends on their blindness and stupidity, and most of all on their lack of courage. On the other hend, he needs their courage to fight his competitors, and consequently he depends on two contradictory qualities of his slaves. If he were to recognize his dependence, he would cease being a Nero. The experience of the interrelatedness of all human beings would cure him. He would feel that he is a member of the brotherhood of men. Consequently his main inhibition is an inhibition of the heart. He cannot feel anything but pride and anger, and these are only the

distorted caricatures of feelings. If ever Nero were to feel, his power would collapse. Therefore he fights against his own feelings as if they were his worst enemies. He is always a poor lover, a cold father, and an unreliable friend.

The harsh types, Nero and Turtle, have one great inhibition in common: they cannot love. The soft types, Star and Clinging Vine, share another inhibition: they cannot discipline themselves; they require the fulfillment of their needs at once; they cannot wait. The passive types, as we have already said, cannot take steps on their own responsibility. The active types cannot submit to any dictation. (It is a useful study for the client to complete the picture of his egocentricity by listing all the inhibitions and limitations which he can find in the different fields of life and at the different ages in his case history.)

Inhibitions always result in lack of experience and consequently lack of growth. Large areas of development are neglected. Vital functions remain undeveloped. But the vicissitudes of life will sooner or later call for reactions which should be based on the deficient functions and the neglected potentialities. Our inhibitions, therefore, create a definite inferiority.

Many clients know that they suffer from "an inferiority feeling." Some even say they are actually inferior. But they expect the counselor to tell them they are not inferior at all. (That was the method of simple encouragement as developed by Alfred Adler.) But the situation is more serious. The inferiority does exist. It has to be recognized; its cause, the inhibition, has to be removed; and the lacking abilities, functions, and habits have to be developed. The encouraging factor is that this can be done. The inhibition disappears when the egocentric goal is changed. And the inhibited functions develop as soon as they are allowed to express themselves.

However, as long as the inhibitions prevail, the feeling of inferiority, together with the inferiority itself, will remain in effect.

The worst part of this situation is that the client does not exactly know how far his inhibitions interfere with his development.

There are no definite boundaries between what he can and what he cannot do. The feeling of inferiority, therefore, is always accompanied by a feeling of insecurity, and the result is often a general pessimism which ascribes the causes of all this insecurity and inferiority to the nature of men, or even to the nature of the universe. Instead of saying (or feeling), "I cannot do this or that; I cannot find my way; I cannot defend myself," the client then says (or feels), "It is our human nature that we cannot do this or that; life is like this; a person with my inheritance and my background is doomed to behave like this."

On the mental side, we find caution, deep-rooted suspicions, and lack of courage. On the physical side we can expect the adequate expression of these attitudes: muscular tension, shallow breathing, an oversensitive glandular system, touchy digestion, and poor sleep. The physician may "cure" some of these physical symptoms temporarily; but they will recur until their psychological cause is removed.

Human nature is inexhaustible in its sources. The functions and the whole development of our client may be cut in half. The remaining half still is sufficient to keep him alive for a long time. Indeed, the remaining functions will be overdeveloped in an attempt to compensate for the deficiencies. The person who cannot feel will train his thinking function to the utmost. He may be a great success in the field of science, his contribution to our culture may be considerable, but from the psychological point of view he remains a cripple. The balance of his inner life is an artificial product and can be overthrown by the slightest challenge to his egocentricity. He may be a champion in his own field, but the appearance of a new competitor will increase his tension, upset his stomach, disturb his sleep, and prevent his further work. Physicians usually ascribe such a "breakdown" to overwork and nervous strain. They will recommend a long rest, which means the opportunity for a new compensation. The old Ego will be re-enthroned and the old competition will continue until the next breakdown occurs.

The psychologist will trace these symptoms, physical as well as

mental, to their real cause: egocentricity. An achievement which is based on a compensatory overdevelopment of one side of our nature may have objective value; subjectively it represents a serious danger. It is not based on healthy foundations. The work may retain its value, but the worker pays the penalty for his one-sided development. The weakness and deficiency of his foundations will revenge themselves.

The outer signs which characterize an achievement as a compensation are rather conspicuous. The slightest challenge is answered with deep indignation, wild fury, or heavy physical symptoms. The great musician who lives on the slim margin of his artificial equilibrium is easily thrown off balance. If his authority is threatened, he explodes in tantrums, produces cramps, insults everybody, or perhaps kills himself.

The egocentric symptoms are the outgrowth of the egocentric types. The acute emergence of such a symptom is often due to a sudden contradiction between two equally egocentric behavior patterns. A young Star wants to be the head of his class. His inner law is, "If I am not number one, I am nothing." But he is partially a Clinging Vine and therefore does not want to take responsibility. His second law says, "I must not expose myself to criticism." Now he actually becomes the head of the class, which exposes him to the criticism of many people. One law is fulfilled; the other is broken. Victory is defeat. There seems to be no way out. Nature, however, provides an answer. The inner tension of the poor boy results in sleeplessness and headache. He is "overworked," an honorable casualty on the battlefield—of duty, as his teachers think—of egocentricity, as the psychologist knows.

7. MUTINOUS IMAGES

Most clients learn to ferret out their egocentricity with considerable skill. For some time they are convinced that not only their

own troubles but all troubles of mankind are created by the tyranny of the Ego. The counselor may warn them that they will have to face other problems, but theoretical warnings are powerless against the convincing evidence of experience. We have to wait until we are confronted with an attitude or reaction which cannot be fully explained by egocentricity.

The client usually does not notice the transition, but the counselor should be aware of the fact that here "minor counseling" changes into "major counseling." So far we have dealt with the patterns of egocentricity; from now on we are concerned with the images which arise from the unconscious.

Here is a girl who, in the service of her Stardom, lives on a reducing diet. Her relatives say she is "obsessed" by her fear of gaining weight. Occasionally, however, to her own amazement and disgust, she indulges in sweets and ice cream so that she has to intensify her diet for a whole week. She says, "I am compelled to eat and cannot help it. It is stronger than myself." She recognizes a power within her own personality which contradicts and occasionally overrules her Ego-image. Her mother thinks it is her common sense and her natural hunger; the girl herself thinks it is a kind of devil which obsesses her; the psychologist guesses it is an older and more primitive Ego-image, presumably the spoiled child, which replaces the newer Ego-image when the natural hunger joins the spoiled child in its rebellion against the reducing Star.

Alfred Adler tried to explain all human attitudes without exception as controlled by an Ego-image (his term was "directive image"). The great value of this theory cannot be questioned. As a working hypothesis, it is indispensable, especially for the first half of the cure. But it does not suffice. Freud thought that one tendency represses the opposite tendency and that the repressed one rebels and overthrows the repressing one. His explanation of nervous symptoms, as the rebellion of repressed tendencies, is in plain contradiction to Adler's theory. At first sight, we would think that only one of them can be right. Further observation,

however, shows that the two theories do not exclude each other; they are equally true and can easily be combined. But instead of "tendencies," we should say "images." Freud's theory suggests a blind power like flowing water or electricity and a given amount of energy (libido) which, when exhausted, cannot be augmented. An image, as we said earlier, is a complicated system of goals, valuations, and behavior patterns; it stresses the form rather than the energy of a human attitude. It can be changed, developed, or destroyed, and its power depends entirely on its role or position in the system of images which constitutes the personality.

The client has some difficulty at first in understanding the influence of such an image which is apparently independent of his Ego. But if we discuss the structure of the human personality in analogy to the social structure of a nation, the situation is easily clarified. The Ego represents the ruling class of the nation. The Ego-image is the philosophy of this class; but such a philosophy and such a rule can be maintained only if the other parts of the nation are excluded from government and rigorously censored in their self-expression. These underprivileged classes correspond to the repressed tendencies (according to Freud) and to the "autonomous complexes" (according to Jung). We call them "underprivileged images." They are integral parts of the personality but not recognized by our consciousness. We may know, however, about their existence. We may even be afraid of them.

A quiet and unobtrusive man may say, "I dread my own fury. I hope I will not explode." It is not quite right, therefore, to call these images "unconscious" or to say that the human personality is composed of a conscious and an unconscious half. We prefer the idea that it is a system of images; one image lives in the full light of consciousness (the Ego-image), others are dimly visible at the periphery of consciousness, and some remain completely unknown for a long time. But there is a fluctuating movement among the images. They rise and fall like clouds of smoke around a fire. Occasionally we observe a revolution where the Ego-image is overthrown and replaced by another. Or we see a long-drawn-out

contest between two rival images. A well-balanced relationship among all the images, and their admission to consciousness without censorship, would correspond to an inner democracy where the majority decides but the will of the minorities is taken into consideration.

The transition from a feudalistic system to democracy takes time. Deviations, stoppages, and even regressions may occur. The case of the dieting girl who indulges in sweets can be understood as a form of tyranny which is threatened by *coups d'état* of the former tyrant who was a spoiled child. The task for the counselor is the development of all these deviated or antiquated forms into the adequate structure of modern man: the inner democracy.

The Ego-image and the mutinous image are related to each other as the two halves of the whole. They seem to exclude each other, but only as long as the Ego-image is in exclusive control of the government. If the mutinous image were allowed to participate in the lawmaking, the inner conflict would disappear. But the decisions of the government then would have to show a new and more creative development. The conflicting claims can be reconciled only on a higher level.

The four Ego-images which correspond to the four types of egocentricity can help us to discover four mutinous images. In a given case, the latter may not yet be visible but it can be assumed that sooner or later its influence will be felt and the revolutionary explosion can be expected. The mutinous image, of course, will always be in exact contradiction to the goal of the Ego. When it comes to power, it will destroy the achievements of the Ego, and in many cases annihilate completely the old egocentric government.

Mr. Marks is a Nero who has attained an influential position in society. He is a grandfather and apparently happily married. At the age of sixty, he "falls in love" with a circus girl of twenty. They elope. The Nero's domination is ended. His striving for power changes into a childish servitude to the whims and fancies of the girl.

Miss Wilson is a Clinging Vine, very successful in arousing the pity and responsibility of her protectors. But one day she begins to ask for unnecessary favors. She becomes petulant and arrogant. If the protector does not withdraw in time, the situation is reversed—the former Clinging Vine becomes a Nero and the former protector a slave.

In the case of a Turtle, this process is more difficult to observe, but it can be found. The callous uninterested person who lived his own life for many years without any consideration for other creatures is suddenly obsessed by the idea of adopting an orphan, taking care of a drunkard, or saving the soul of a prostitute. The choice of the charge is always so clumsy that the new relationship develops into an endless tragedy. Within a year it causes more heartbreak to the former Turtle than a long life full of friendships and emotional adventures would have done.

The mutinous image, when it comes to power, is as egocentric as the Ego-image was. We often find that the individual accepts the new rule, identifying himself with the new ruler. Then we observe only the change of the goals and behavior patterns, but the individual remains "himself." He says, "I used to be this; now I prefer to be that." After a short time of transition, the new form of egocentricity is established, and no deeper change, no development from inner tyranny to inner democracy, has been accomplished.

In other cases the new image is not accepted by the individual. He remains identified with the former image and resents the usurper as a strange and illegitimate conqueror. He says, "I was and still am a quiet and peaceloving husband and father. Lately I suffer from temper tantrums, inner tensions, and outbursts of anger which do not belong to my real personality. I must be sick. Something gets hold of me that I cannot master." Three hundred years ago he would have said, "I am obsessed by demons and devils."

The same description is used by many addicts such as alcoholics, morphinists, gamblers, kleptomaniacs, and even Don Juans. The

drunkard usually identifies himself with his craving as soon as he starts drinking; but up to the very last moment before drinking, he remains identified with his sober image. He is a good man, full of good intentions, only perhaps a little weak. Then suddenly the devil, alcohol, gets the better of him. The images change, the new government takes over, and the good man can hardly recognize himself.

In the case of the addict, it is especially clear that the repression of the underprivileged image does not cure the disease. The alcoholic does not overcome his addiction by not drinking. He has to reconcile his two images, to educate and develop both of them, and to unite them into something new and more mature. Otherwise he will be threatened by his repressed inner foe as the democracy is threatened by an underprivileged minority group.

So far the term "image" has been used for a system of values and patterns within the individual. But the expression "behavior pattern" suggests already the relationship between the individual and someone or something in the outer world. The Star may be controlled by the Ego-image of a great actor. In his relationship to a young colleague he will be the master while the other is the pupil. If the younger person does not accept this role, the relationship will end. The image of the pupil is imposed on him. If he accepts it, the two images—master and pupil—will develop further. Some objectively good things may ensue but the main result will be that the two individuals fortify their mutual egocentricity. The image of the pupil was projected by the Star on the younger man. The latter accepted it and made it his Ego-image. "I am the master pupil of a very great master." And in turn he projects the image of the very great master on the older Star. The image which A projects on B coincides with B's Ego-image; while B projects an image on A which coincides with the latter's Ego-image.

The old Nero who elopes with the young circus girl projects on her the image of a fantastic princess or a fascinating gypsy. She accepts it and projects on him the image of a conquered king who

serves her, or a rich old teddy bear whom she exploits. And, behold, he complies with her projection.

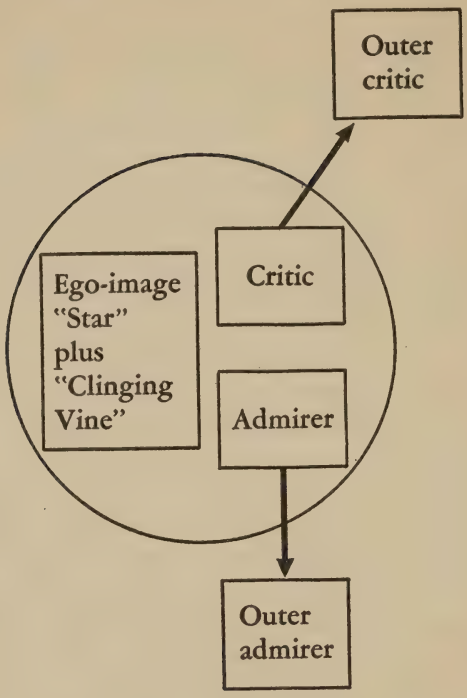
In most cases it is not difficult to discover and define the projected image. Indeed, it is often easier to see the projection than it is to see the identification with or obsession by the corresponding image. (It is one of the weaknesses of the Jungian psychology that it ignores the inseparable relationship between the projected image and the corresponding image which controls the individual.)

Some clients are aware of their egocentricity but remain unable to discover the repressed or underprivileged image. The censorship which separates the repressed image from the Ego is strong enough to eliminate all evidence of the existence of such an "underprivileged minority." In such a case, the individual's relationships are exclusively controlled by the Ego. But the form again can best be described in terms of two corresponding images.

The Nero projects on everybody the image of a servant; and by doing so, he forces a large number of people to accept this role. Clinging Vine projects on everybody the image either of a protector or of a dangerous enemy. No image of an equal is available. Consequently nobody can deal with Clinging Vine on equal terms. You have to pamper or exploit him. The Star projects the image either of an admirer or a dangerous critic. Again he has no room for real friends. The Turtle usually has only one image, an oversimplified and crude one, that he uses for everybody. He is convinced that all people are "idiots." The result is that he cannot associate with them. He sees only stupidity, dishonesty, and selfishness. Therefore, he withdraws into his shell. The projected image here is the counterpart of the Ego-image. In the earlier cases it was the counterpart of the underprivileged image. (See Figure III.)

Sometimes the projections are so general that it is better to describe them in terms of "eyeglasses." The optimist sees everything in a rosy light. He projects a positive image without discrimination on everybody and everything. The pessimist wears dark glasses and is unable to see any positive possibility. But here

FIGURE III. PROJECTED IMAGES



In this example the client's conscious Ego-image is mainly "Star" with some admixture of "Clinging Vine." Consequently, he needs an admirer and is afraid of a critic. Both the need and the fear are parts of his inner life: they are both inside the circle. But they usually become conscious only when they are projected as exaggerated images onto people in the outer world. The outer critic and the outer admirer may actually criticize or admire the client to a certain extent, but the projection (indicated by arrows) makes the relationship highly emotional, rigid, and false.

again the projection covers only one-half of the situation. The other half is to be found inside the individual. The optimist is controlled by the Ego-image of "Fortune's favored child," while

the pessimist is convinced that he is and always will be "the stepchild of the gods."

8. CRISES

EGOCENTRICITY is self-preservation enthroned as the highest goal of the individual life. To many clients this goal appears so natural that they think there would remain no ambition or progress in the world without the egocentric fight for superiority. They cannot see that the goal of helping others and the unselfish progress of mankind would arouse greater enthusiasm and provoke more creative endeavor than self-defense and self-enhancement. We should not try to dissuade them. All theory and philosophy, and especially all moralistic preaching, must be avoided. But we should help them see reality as it is. And therefore we must help them to discover that all egocentricity is bound to destroy itself.

Self-preservation is necessary as a means among other means in the great plan of life. But as soon as self-preservation becomes the only or the highest goal, it defeats itself. The harder it strives to avoid destruction, the sooner it brings about what it tries to avoid. This is the law of "the vicious circle of egocentricity." The client should see clearly by unquestionable evidence that he is caught in this law. This discovery will help him not only to replace his egocentricity by something better but to find a solid foundation for his future religion. The "vicious circles," therefore, have to be discussed in detail and understood beyond all doubt.

The Star has the Ego-image, let us say, of a great artist. He shows achievements in order to be admired. He forgets that the really great artist does not work for admiration but for love of his work. Admiration should be a by-product. The work should be his goal. The Star misuses his work (if he works at all) as a means for securing admiration. The chain of means and ends is entangled, and he is caught in its knots.

Nobody can be or remain creative if the original goal—creation—is replaced by an egocentric substitute such as fame, money, or admiration. The real achievement soon has to be replaced by an artificial façade. Bragging, boasting, conceit come to the foreground. Soon lies slip in. The former admirers are embarrassed; they turn away in disgust. And the "great artist" becomes a laughingstock.

He does not understand that he causes his own failure. He blames the envy and pettiness of the others instead of blaming his own egocentricity. The more he fails, the harder he tries to succeed. He increases his egocentric devices, bragging, boasting, showing off, criticizing others, gossiping, slandering, and telling lies. The vicious circle is clear: the more he strives for superiority, the more he proves his inferiority. By fighting for admiration, he creates suspicion and hatred. He tries to be popular and undermines all his friendships. Instead of becoming the center of attention, he isolates himself. And when he finally breaks down, he still believes he is the victim of intrigues, not knowing that the "vicious circle" has done the job.

Nero strives for power. All his means are based on fear. His servants have to acknowledge his superiority and therefore must develop a strong feeling of inferiority of their own. Toward others, they may be proud of their great master, but toward him they stand in fear and trembling.

The old proverb says: "You can lead a horse to water but you cannot make him drink." The Nero can force his servants to do this or that, but he cannot provoke any creative reaction. As soon as he has to rely on their voluntary contributions, and especially creative achievements, it becomes clear that he has defeated himself. He has trained them to be obedient tools. Now he orders them to have new ideas of their own. The more they fail, the more he frightens them, not knowing that his furious criticism extinguishes the last spark of their creativeness. He acts like the peasant who killed his horse in order to make it run.

The defeated Nero, like the defeated Star, blames his failure

on the meanness of his servants instead of on his own egocentricity. If he could see the vicious circle, he would understand that his own Ego is committing suicide.

Clinging Vine uses a by-product of his suffering, namely the pity of his friends, as the main means of his support. His confusion of means and ends is similar to the corresponding confusion in the case of the Star. To produce pity becomes (consciously or unconsciously) the most important activity of his life. Therefore he must aggravate his suffering. Indeed, he must produce it if it should wear out. But the more he complains, the more aches and pains he enumerates, the less he can convince his friends that he needs help. They will turn away with the same kind of disgust that the admirers felt for the Star. This forces Clinging Vine to increase his suffering even more, and by doing so, he increases the unwillingness of his helpers. The more he suffers, the less help he gets. This vicious circle, if it is allowed to work, will grind away his egocentricity and enable him to start a new life.

The Turtle withdraws from the world in order to be left alone. The world, however, pursues him closely. There are always people who want something; if not his help or his work, at least they want his money or his room or his clothes. He withdraws further, and they press him more. He lives in an attic, but he has to pay rent. He might find a bed in an insane asylum, but, even there, the doctors will bother him. The more he tries to avoid life, the more he experiences that life is everywhere. Finally, the vicious circle will wear out the shell of his egocentricity. Here again the ultimate crisis will open up the possibilities for the new life.

The sooner the client understands the inexorable law of the vicious circle, the sooner he will accept his fate. His egocentricity makes him suffer. He is forced to find a better way of life. The purpose of his suffering is to free him from the egocentric shell which prevents his creative development. The vicious circle is not vicious in the sense of being cruel or sadistic; it is a beneficial device to stop deviation and destruction as early as possible. It is one of the great safeguards of creation.

However, the question remains: if the client understands the vicious circle and if he despises his egocentricity, how can he replace them by something better? He lacks courage, confidence, and creativeness. He knows the words "objectivity" and "We-feeling," but he does not know what they mean. He has not yet discovered the way out. The next step is his experience of the creative Center within himself.

Again it has to be stressed that no theory, no philosophy, no moralistic commandment, should be discussed with the client. We have to wait until a direct and inescapable experience convinces him of the existence of the Center. But if the counselor is a good guide, the experience can be reached within a few months.

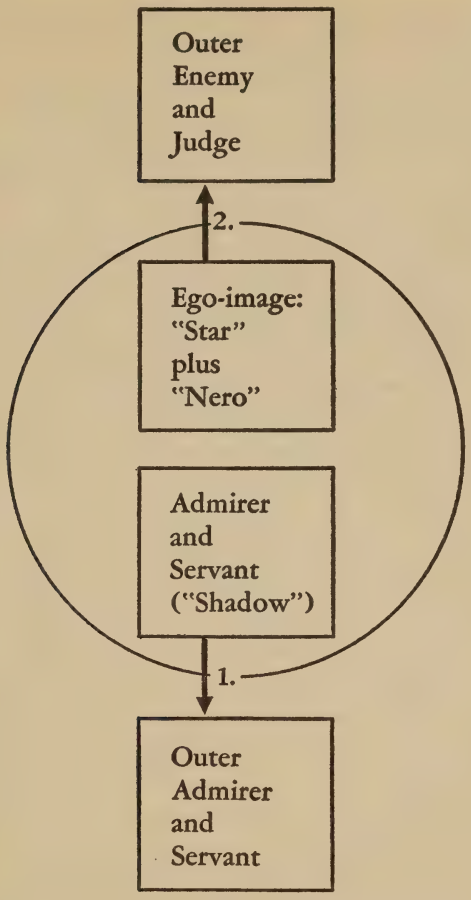
When the Ego in its fortress is challenged, it arrays all the available forces for its defense. For some time the counselor becomes a strategist who besieges the fortress of the Ego. Then the defenses break down. What happens when the fortress surrenders?

The client experiences the conquest of the Ego-fortress as anxiety. His system of values disintegrates; his habits and behavior patterns fail. He has to live on, but he does not know how. He is confused, angry, frightened. In his dreams and even in his waking experience, all things seem unstable. He feels intoxicated or dazed. Earthquake and revolution are the symbols which best describe his situation. In such a moment, every request to act or to make decisions provokes anxiety.

As long as the Center of the personality is on the side of the Ego (see Figure IV), the person identifies himself with his Ego-image. The more the Ego-image loses its prestige, the more the Center shifts to the side of the "Counter-image." Finally the Ego-center disappears. There is no new Center to make the decisions of everyday life. There seems to be no Center at all. But this decay does not mean the approaching end of life. The collapse of the Ego is not death. On the contrary, the decay of the Ego increases the client's vitality; and at the same time it increases his lack of co-ordination. The result is anxiety.

Anxiety has all the attributes of life, though in a negative form.

FIGURE IV. REVERSAL OF IMAGES



In this case the client's Ego-image is a mixture of "Star" and "Nero." Therefore he needs an admirer and servant, and projects the corresponding images on the outer admirer and servant (arrow 1). In case of an inner crisis, this projection breaks down. The "admirer and servant" becomes the Ego-image, the client identifies himself with his own "Shadow," and the former Ego-image ("Star" and "Nero") is projected onto an outer "enemy and judge" (arrow 2). The client may identify himself alternatingly with the former and the present Ego-image, and the projection may alternate accordingly. Such an oscillation characterizes the state of anxiety.

We are never more present, more real, more aware of our existence, than in the state of anxiety. But life was never more terrible, more impossible, more painful. Anxiety is power, but the power is flowing in the negative direction. If we could change negative into positive and darkness into light, anxiety would prove to be the turning point of our inner life. In religious language: anxiety is fullest reality in complete absence of God.

Only the religious counselor is able to face the anxiety of his client in an adequate way. Whatever help or guidance the counselor provides, the client will grasp as a drowning man grasps a stick. The highest and the lowest ideas, the most spiritual and the most materialistic, will be accepted with equal readiness. The client is not able to judge. Whatever alleviates his anxiety appears to him as the ultimate truth. And there are many ways of escape. You can lead the client back into the dependence of early childhood; the counselor becomes a comforting grandfather, and the client remains a baby. Or you can give him a materialistic philosophy based on the "pleasure principle"; the client and the counselor become fellow Epicureans; and the enjoyment of the senses, having saved them from anxiety, becomes the new religion. Many isms, sects, cults, psychological systems, and philosophical schools find their most ardent followers among the converts who joined the group in order to escape their growing anxiety. The outer sign which proves that it was an escape and not a true development is the fanaticism and rigidity of the new convert. Creative evolution is neither rigid nor fanatical. It remains open to criticism and is willing to learn and to grow. The convert who grasped a new creed in order to escape his growing pains is still unconsciously threatened by the second half of his circle. Therefore he cannot afford to be open-minded. He must defend his new creed as his only anti-anxiety insurance. He identifies himself now with his new religion just as he used to identify himself with his Ego-image. We find the same intolerance and irritability in the sect-centric man as in the egocentric one.*

* Cf. the chapter on idolatry in *In Search of Maturity*, pp. 162–187.

If the counselor has a real religion, he will prevent the escape of his client into any kind of cheap substitute. He will do his best to keep the way open and anxiety itself will provide the energy which pushes the client ahead. It is of extreme importance that all theoretical terms and conventional words be avoided. The counselor should offer no interpretation, nor point to any philosophy that may serve as a crutch. He should not say "God" or "Christ" or the "Spirit," just as he should not say "libido" or "archetype" or "We-feeling." (All these words would be equally misused and distorted and poisoned. They would lead back into a pseudo-religion.) The counselor has to have faith; otherwise he would fail his clients. And if he has faith, his clients will know it beyond words. Faith is contagious. The clients will discover their own faith, and anxiety will become the entrance into the life of creativeness and light.

CHAPTER TWO

The Cure

1. THE ENCOUNTER

At the beginning of the cure a number of questions have to be settled. The client wants to know how much time the cure will take, and it has to be explained that we have no way of foreseeing its length; but we may be able to say in a given case whether it will be weeks or months. Nor can we know in advance how many interviews we shall need every week. In some cases it is advisable to have as many as three or four. In other cases it is sufficient to see the client once a week. Longer intervals give him the time to assimilate what he has gained and to prepare himself for a new step forward. The desirable length of the intervals depends on the temperament of the client and the nature of his difficulties.

Since the whole cure may involve a large number of consultations, the financial aspect has to be considered carefully. As the sum total of the expense cannot be determined in advance, we have to agree on the terms of regular payments, and, if necessary, prolong the term of payment to suit the client's convenience.

The third point to be made thoroughly clear is the counselor's reliability for keeping the client's secrets. The client must be assured that all counseling takes place under the seal of the confessional, even to the extent that husbands, wives, and parents will not be told anything without the client's permission.

The next point is a kind of prophecy on the part of the counselor. He should inform the client that in many, though not all, cases there occurs a period in which the client distrusts, criticizes, or even fights the counselor in every possible way. This time of "resistance" is an integral part of the cure and should not be considered as failure. It would be wrong to interrupt the work at that point. The resistance can be dissolved and will prove to be the main step toward success.

Next follows an attempt to clarify the client's complaints and the goal of the cure. But this is already the first part of the psychological investigation and shows the same double aspect that we shall find all through our future discussions: the subject matter which the client and the counselor consider is one thing, and the client's hidden or unconscious purpose which prompts him to delay, twist, or misuse the discussion is another thing. The counselor has to watch both tendencies, to clarify their relationship, and finally to help the client to understand what he is doing.

This double aspect of the discussion can be clearly seen when we ask what the client expects from our work. But it was already present during our conversation about time and money. Or if the sequence of these subjects is reversed, our discussion about the purpose of the cure introduces the double aspect or the two-layer structure of the relationship between client and counselor; and this dangerous though unavoidable duplicity makes it difficult to speak about time and money. The counselor's objectivity appears to the client as the cold, commercial attitude of a businessman. And when he says that he will be there for his client one hour at every interview but not more than that, this looks to the client like selfishness and lack of warmth.

It is advisable at the slightest sign of discontent to go into this matter. We should tell him that many clients feel this way and that their reaction is natural, but that they would have real reason for resentment if the outer situation were not clarified in advance. The client's emotional adjustment to the objective necessities of life comes into focus, and the relationship between the client

and the counselor proves to be the battlefield where all the struggles of maladjustment and readjustment have to be fought.

Actually, we are in the midst of the cure at the very moment that the client enters our room. He brings certain expectations, hopes, or even assignments; we want to help him in a way that he does not yet appreciate at all. He asks for a panacea, a kind of psychological pill, that he can buy and take without much effort on his own part. We want him to take the full responsibility for his full life. He has heard about the counselor, or has dreamed up a picture of him, as a good wise old man, a miracle worker, or a severe judge who will find all hidden faults. We must help him to recognize that the counselor is an ordinary person who may make mistakes, forget appointments, and even confuse the case histories. The client seeks a defender or vindicator for his Ego; he wants the counselor to tell his wife or his parents how bad they are. We shall insist that the client learn to defend himself or to cease his self-defense where it is unnecessary.

There is ample reason for the development of a pitched battle. But the contest would be lost for the counselor if he were to accept the client's challenge, enter the arena with him, fight with the same weapons. All psychologists, from Sigmund Freud to Carl Rogers, agree we must leave the client alone. To influence him by admonitions, exhortations, or warnings would be the worst of all mistakes. He must find his own way, grow independent, and develop his own personality. The counselor cannot foresee what kind of personality this will be. Psychological tests, childhood remembrances, and especially dreams, may give many indications of the client's talents and potentialities. But the counselor should never encourage his client to become a writer or a farmer or a salesman. He should only help to clarify the actual situation, leaving every step and every decision to the free will of the client. The reason for this law is that the client is prone to shift the responsibility to the counselor, and in this way escape the burden of independence and adulthood. If the client succeeds in this conscious

or unconscious attempt, the cure can never come to an end, because its goal, the client's independence, cannot be reached.

We cannot foresee the client's mission on earth. How can we know where he is right and where he is wrong? Maybe he is meant to be egocentric or an addict or a sadist. Why should we not leave him as he is? Or if he wants us to help him to become a more efficient sadist, to develop some additional addictions, or enhance his Ego to a Mussolinian size—have we any right and any objective measurement to decide what he ought to be?

The counselor as an individual has neither the right nor the possibility to decide which way his client should go. Reality itself decides what is permissible and what is not. We should help the client to discover as early as possible where he contradicts himself, where he violates human nature, and where his Ego is about to commit suicide. The laws of human nature are as stringent as the physical laws. We know some of them and can point them out. We should help the client to recognize their application in his own case just as a garage man points out the mechanics of an engine to an apprentice.

Whether he takes advantage of this knowledge or neglects it is up to him. But it has to be added that the kind of knowledge which we convey is not intellectual information; it is real life experience. Between the client and the counselor life is more condensed, more real, and more dramatic than in many other situations. The encounter with the counselor should become one of the high spots in the client's experience, and remain in his memory on the same level with his first great love, the death of his father, and a few more moments when he found himself face to face with eternity.

There is no definite method of counseling. The ways and means have to change from case to case. Most of the books on "techniques" are useless and even dangerous because they provide blueprints for mechanical-minded counselors instead of forcing them into the adventure of the unknown. Every case is new. We are always confronted with unexpected possibilities; but there are land-

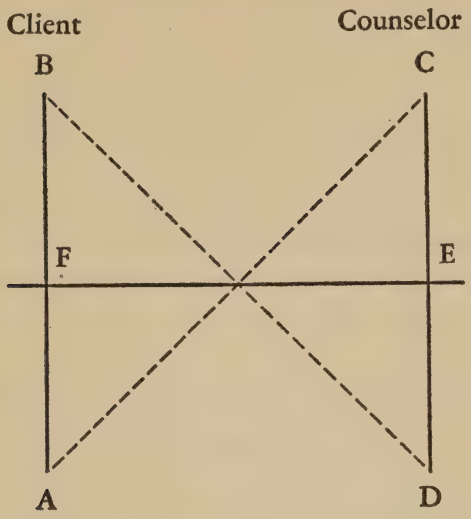
marks, certain points of view that can be described and even learned, though their practical application will always remain an art.

One of the main principles, valid in every case and throughout the whole cure, is that the counselor should not cater to the client's egocentricity. Since all egocentricity expresses itself as a striving for superiority and a fight against inferiority, the client is forced to drag the counselor into this game. Usually he considers himself inferior, looks up to the counselor as the superior personality, flatters him, tries to please him, and hopes to be lifted up by him to his level. (See Figure V.) In some cases, however, the client enters the counselor's office on the level of plus–100. He hires the counselor as he would hire a man to shine his shoes. He looks down on his employee and wants to get out of him as much as he can get for his money.

In the first case the counselor is tempted to accept the role of the superior. If he does so, he is caught in the egocentric trap. He may succeed in bolstering the client's Ego and even removing some of his symptoms so that he would reach the level of plus–100 also. For a short time they would stand hand in hand on the mountaintop of success, the great counselor and his great client. But the great client would not be great enough to be tolerant regarding other clients. His Ego would claim the whole counselor for itself. No rivals would be allowed; and since the counselor has to have other clients, the premature success would change into disaster.

In the other case where the counselor is challenged by the client's arrogance, he is tempted to start fighting for his authority. He dislikes the position minus–100 which the client ascribes to him and begins to assert himself. Here again he is caught in the trap of egocentricity. The cure turns into a continual wrestling for superiority. It is one of the easiest and most dangerous tricks of the client's Ego to appeal to the egocentricity of the counselor. If the counselor does not know his own egocentricity, and especially if he thinks he has overcome it, he is at the mercy of the half-conscious and unconscious diplomacy of his client. Adulations and threats,

FIGURE V. THE DYNAMICS OF COUNSELING



As long as the client considers himself inferior, his position is at point A. He transfers a status of authority to the counselor or projects a powerful image on him. The counselor, therefore, seems to be at point C. This situation, however, may be reversed at any time. The client may feel superior (point B), degrading the counselor to point D. The way out is for the counselor to reach point E and force the client, after some oscillating between A and B, to settle down at point F. The relationship E–F represents maturity.

"You are a great psychologist" and "I am afraid I have to look for another counselor," are the poison arrows with which the client can kill almost every beginner in the art of counseling.

The way out is for the counselor to take his standpoint firmly and conscientiously on the level of zero. "I do not care whether I am good or bad. My own success and failure do not matter. I want to solve this problem which presents itself to me in the attitude of my client. I do not care what he thinks of me but I want to find out why he thinks what he thinks. I want to see him, not myself. I

want to discover his secrets. The question whether I make mistakes will be considered later." As long as the counselor can keep this standpoint, he is safe. But the client whose unconscious diplomacy strives to throw the opponent off balance will become confused and frightened by this unexpected attitude. The counselor should know that his refusal to enter the fight for superiority must disconcert the client, especially if the latter has never met such an attitude heretofore.

Some clients grasp the meaning of this new experience immediately. It appeals to them and they are greatly relieved. "You are the first objective person I have ever met! This is great!"—and the counselor has to face once more the temptation of soaring up to plus–100.

In most cases, however, the client is displeased because he does not know how to deal with the new phenomenon. "What kind of a person are you? Why don't you react like other people? I told you that you were an excellent psychologist; aren't you pleased?—I told you that you are all wrong; don't you object to this?—Hey, what's the use of talking with you; you are like a stone!" If there were any truth in the client's last statement, if the counselor were to confuse the standpoint of zero with indifference or aloofness, the cure would end at this point. He should be warm and human and understanding. He should laugh at the client's bewilderment with all the sympathy and naturalness that a good friend would show. He should not put on any mask. All artificiality will break down rather soon. He has to be as he is; and if he cannot keep the level of zero in a simple and easy way, he should stop counseling and look for some other job.

The next point of view is that the course of the discussion has to be dictated by the client. His needs, fears, hopes, and also his half-conscious and unconscious concerns, set the pace and direct the subjects of the conversation. For some time the clients like this easygoing procedure. They enjoy pouring out complaints and views and memories. But then they want advice. They ask for definite answers. The counselor has to explain that the picture

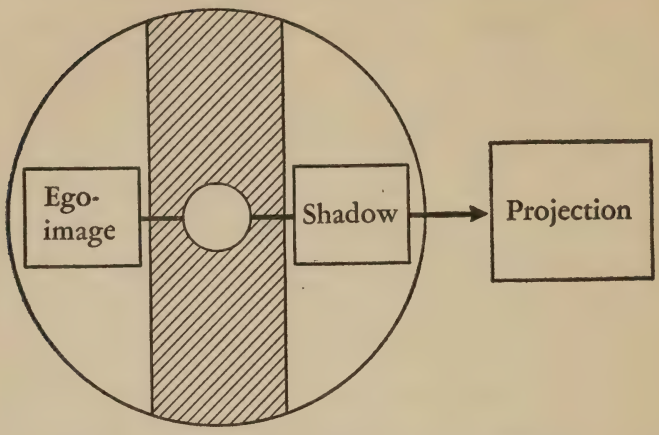
will become clear by itself. He can only point out certain connections, clarify some confusion, or interpret a symbolical action. If he were to do more, he would interfere with the free growth of the client's personality.

This explanation satisfies the client for some time, but finally he gets the impression of drifting along without any definite course. "What is our goal? Where are we going? If we don't do anything, what shall I do to hasten the process?" The best answer at such a point is to review what has been done so far, to draw a map, as it were, of the country that has been explored. In many cases the remaining task becomes clear if the map is correctly made and duly considered. The counselor may even go so far as to interpret the map himself. (See Figure VI.) "Here is your Ego-image; we agreed on that. This is undiscovered territory which has to be incorporated sooner or later. Here are the forces coming from the unknown territory and creating those symptoms. I can see three or four possibilities of procedure. Maybe you can find more. The next step could be this, or that, or that."

One task is common to all cases, without exception. The client has to grow up. Whatever his present goals are, whatever his final mission on earth will turn out to be, he has to become mature. This step forward will be a creative development. He does not know how to take it because, for the time being, he is not creative at all (otherwise he would not need any help). The question may turn up early or late in the cure; it will never be missing: "How can I find the creative step? How can I become creative if I am not? What do you mean by creativeness? Do you maintain that everybody is creative? If I am not, I cannot solve my problem. Have I then to kill myself?"

It is true, without creativeness the client could never reach the higher level of development which he needs for the solution of his problem. On the other hand, he is right when he says, "I am not creative." By "I" he means his Ego, which still is the conscious center of his personality. Egocentricity is the exact opposite of creativeness. Creativeness, therefore, is to be found not in the

FIGURE VI. THE LOSS OF THE CENTER



The relationship between the Ego-image, the "Shadow," and the projection is the same as in Figure IV. The center of the circle represents the creative source within the client. As long as the Center is available to the conscious personality of the client, its creativeness is used by the Ego. The growing rigidity of the egocentric patterns causes a separation between the Ego-image and the real Center of the individual (inanition type). If the Ego-image is cut off from the real Center, the latter begins to serve the "Shadow" (inundation type), and the power of the projection increases. Finally, the reversal of images as shown in Figure IV will bring about a balance of the former Ego-image and the former "Shadow." Both images become conscious and the client is free to use his creative power in the service of either one. The area for which the Ego-image and the "Shadow" contend is shaded.

Ego but in the rest of the person which is cut off from the Ego and tries to rebel against it. There is no doubt that everyone will be creative if he will integrate the rejected or repressed functions which are excluded by his Ego-image. Life itself is creative, but our egocentricity cuts us off from the stream of life and, by doing so, strangulates our creativeness. The task therefore is to re-establish our inner unity, to integrate the neglected functions, and

to accept our tasks and our possibilities as human beings. By doing so, we shall undoubtedly discover the most significant of our human qualities, namely, our creativity.

The client sooner or later will agree to this. He may even develop a more compelling picture of his own mission on earth, but he does not yet know how to bring it to life. He begins to see the true goal, but he does not yet see the way to reach it. However, he can at least try to take steps.

2. TRANSFERENCE

The emotional drama between the client and the counselor is generally known as "transference." Sigmund Freud has given us an excellent description of this peculiar phenomenon. His interpretation was wrong as seen from our present point of view, but it contains at least one correct factor which justifies the name. Something is transferred from the client's childhood to his present situation. Freud thought "libido" was transferred; we know that "libido," meaning the intensity of the relationship, does not matter. It is the behavior pattern which the client transfers from his childhood to the present situation. His expectations, fears, hopes, together with all his childlike policies, are transferred. If the counselor studies them properly, he can draw rather exact conclusions with regard to the client's early environment.

Many psychologists, especially in the Adlerian and partly also in the Jungian school, disparage the value of transference. They say that the better the counselor is, the fewer emotional dramas develop between him and his clients. Other psychologists, especially in the Freudian school, are of the opinion that transference provides the only key which unlocks the deeper secrets of the human character. If no transference occurs, even the longest series of consultations remains on a merely intellectual level.

The two opposite views can be reconciled by the statement that

some kind of transference actually exists in every case but not necessarily between the client and the counselor. The counseling relationship may remain free of all transference for a long time or even completely; but then the transference can be recognized between the client and other people. There is an emotional tangle between the client and his wife or his boss or his business associate. The counselor remains on the side lines; but the subject of his counseling is the emotional drama, and its origin can be traced back to the client's behavior patterns in early childhood. In both cases the task is the same: the counselor has to help his client to free himself from the emotional slavery of old patterns. In all serious cases, however, the drama is finally transferred from the client's wife, boss, or associate to the counselor. The relationship between client and counselor becomes all-important; it represents, as it were, the decisive value and perhaps the only value in the client's life. If it fails, all is lost; if it succeeds, a new life begins. The counselor, like a strong lens, bends the rays of the client's feelings and thoughts, concentrating them into one decisive point: their relationship. If they can understand and respect each other, if they have a genuine "We-experience," the client's relationship to all other individuals and to mankind as a whole is revitalized. He is reborn.

The old question, what the counselor can do if he is forbidden to give advice or to criticize or to admonish, can be answered very simply: by going with his client through the drama of transference and by transforming this drama into something healthier and better, he helps his client to change his character thoroughly. The experience of transference permeates the whole personality, thoughts, feelings, and volitions; unconscious tendencies rise into consciousness; conscious opinions and values are modified; and the highest value, the center of gravity, is shifted to a more mature level.

This process may take a long time and follow more or less traditional lines, or it may be condensed into an unexpected short episode of utmost violence. It is always charged with danger and

requires more wisdom, presence of mind, and inner equilibrium than most counselors can muster. No wonder that the weaker ones are afraid of such a trial. Their acceptance of an official theory that transference is unnecessary may often be the egocentric defense of their professional self-sufficiency.

There are two outstanding dangers. The first is that the transference may not be recognized as such or may be misinterpreted. In such a case the cure will fail but no harm will be done. The second danger is "counter-transference." The counselor is not sufficiently aware of his own egocentricity. The client transfers his original admiration for his father to the counselor. The counselor accepts it at its face value and transfers his childhood love for his dog or his younger brother to the client. Their mutual admiration grows into a "friendship" out of all proportion. Actually, it is a mutual satisfaction of their egocentric needs. The cure seems to proceed wonderfully. It removes many symptoms, but it never ends. Just as transference replaces all other human relationships by the unique relationship between client and counselor, so counter-transference replaces all symptoms and deviations of the client as well as of the counselor by the greatest and most dangerous of all symptoms in the field of psychology: "analysitis." They have to see each other once a week, or at least once a month, partly because they are such good friends and partly because there always remains some corner of the unconscious still to be cleared up, but mostly because the client needs a father (or mother) and the psychologist needs a sweet little sister or brother or dog.

Transference can appear in innumerable forms, but they all can be classified into more or less distinct groups, though these groups overlap again.

The Ego-images on the part of the client can be described either as the spoiled child or as the frightened child. The image of the counterpart can always be traced to the adults in the client's early environment. Sometimes it originates with one outstanding person: mother, father, nurse, grandfather. But often we find a cross-section, as it were, of all the people involved; not what the mother

does or the father thinks is important, but what "they" expect or like or dislike. "They" become a kind of collective unit like public opinion, or mankind, or God.

If the Ego-image is that of a spoiled child, the counterpart appears as the "white giant." He protects, pampers, and praises the child under all circumstances. Failure does not matter; danger does not exist; as long as the white giant is there, life is wonderful. All wishes are fulfilled, all obstacles removed without the slightest effort on the part of the child. This is the basis of overoptimism and overself-confidence. But it is always balanced by its own opposite. No giant can smile forever; nothing white can remain absolutely white. The slightest stain, therefore, spoils the whole picture. If the giant's smile decreases a little, it is possible that it might turn into a frown. If one wish of the child is not fulfilled, perhaps all wishes will soon be neglected. The possession of a white giant does not mean everlasting peace of mind. On the contrary, it means everlasting watchfulness and concern. "Keep him smiling!"

Even the most spoiled child has experienced a few disappointments. And not being accustomed to frustration, he feels the slightest frustration as an unbearable tragedy. For one terrible moment the white giant seemed to be all black. And this moment must never recur. The inner law of the spoiled child does not simply say, "Keep him smiling!"—it actually means, "If you don't succeed in keeping him smiling, he will turn into a furious monster. He will instantly devour you!" Here again plus and minus, light and darkness, are balanced, but the spoiled child is so afraid of the negative experience that the thought of failure has to be kept out of sight as if it were the fiery pit of hell. The greatest optimist is always threatened by the deepest pessimism, but he is unaware of this danger.

As soon as the image of the white giant is transferred to the counselor, the client's Ego-image, the good little child, is emphasized so strongly that the relationship changes its purpose. The client forgets all about his original reason for seeing the counselor.

The symptoms do not matter any longer or they are used as a justification for continuing the cure. The main purpose from now on is to see the counselor, to enjoy his presence, to bask in the light of his benevolence, and to feel safe from all enemies as long as the white giant carries the responsibility.

Whether the client has been a Star, Nero, or Turtle, he now becomes Clinging Vine. The counselor becomes the tree, and the educational task shrinks to one outstanding and extremely difficult point: Clinging Vine must learn to stand up without a tree. Transference is the opposite of independence. Independence cannot be achieved without the abolition of all transference. If the counselor does not recognize the nature of this task, he will be unable to solve it.

In the opposite case, the discouraged child has the Ego-image, "I am a nuisance; I am no good; I am not wanted; nobody loves me." The counterpart of this Ego-image is the "black giant." But the relationship between the unloved child and his black giant can develop in different ways, depending on the amount of vitality and aggressiveness still existing in the discouraged child. If he decides to carry the fight on, he becomes a rebel. The odds may seem hopeless, the black giant taking the form of a Nero; but the rebel may still strive to overthrow the tyrant and to establish his own tyranny. If he gives up, his egocentricity usually takes the form of Turtle, challenging the black giant by passive resistance; and if the early pattern does not provide the attitude of Nero or Turtle, the poor child remains Clinging Vine, tied to a hostile tree. Unending fear, cringing, and sickliness are the result.

All this can be transferred to the counselor. He may be the kindest and softest of all men. In the eyes of his client he will appear as a cruel monster and an irresistible enemy. The discrepancy between the objective situation and the transferred imagery often becomes so ridiculous that it explodes in wholesome laughter. But even when it has been recognized, it still retains a great deal of its emotional power.

In all cases where the transferred image oscillates between black

and white, the client does his utmost to please the counselor. He does not tell anything which he thinks could be disagreeable or would interfere with the counselor's intentions. Some important parts of the material, memories as well as present experiences, are consciously or unconsciously withheld. Everything that proves the counselor's psychological skill is underlined; any little progress is exaggerated and great miracles are expected for the future. All these attitudes are known as the "positive forms of transference."

If the client has been a Nero or a Star before he became Clinging Vine, he may even go so far as to plan the role of a future promoter of his white giant. "As soon as I am cured, I will start a movement for this kind of psychology in some other part of the world." He dreams of being his white giant's white giant. And if the counselor has been or still is himself a Clinging Vine in the remotest corner of his soul, he is prone to fall for this temptation. He figures on the future support of his present client; the counter-transference begins to thrive; and the result is a fantastic dance of two imaginative white giants who think they are white dwarfs or dwarfs who think they are giants. The whole relationship becomes inflated; and as soon as it has to stand the test of reality, it is bound to collapse.

The negative forms of transference are more tempestuous and therefore less dangerous. The client criticizes or offends his counselor whenever he can. As long as the counselor remains objective, he can easily and shortly answer the contents of all these attacks, and then proceed to analyze the motive which prompted them. "You feel slighted because I kept you waiting," the counselor may say. "You are right. I should not have done so. This is one of my weaknesses. I allow my clients to detain me. I must be more careful in this respect. But it was only three minutes. Why did you resent this so much? Your reaction, I think, is stronger than the situation warrants. And it was the same when I forgot how many sisters you have. Let us see where this additional emotion is coming from."

The negative transference becomes dangerous only if the coun-

selor answers with counter-transference, and that means if he is drawn into the battle and begins to answer in kind. The client criticizes, the counselor stresses his authority. "If you don't trust me," he says, "we had better quit this work." "Yes, let us quit it," shouts the client. "I have invested my last hope and my last money. I have opened my soul and you accuse me of distrust. You have betrayed me from the very beginning. All men are traitors, but you are the worst of them!"

If the counselor can keep or find once more his objective attitude in such a climactic moment, the client's main problem could be solved in a few minutes. If the counselor remains entangled in the meshes of his own egocentricity, he must feel hurt or defeated, and his insecurity will prevent the creative solution of the emotional tangle. The cure may not yet end in failure, but it will proceed from now on in the wrong direction, and a long and tortuous detour will be the price that both client and counselor have to pay for the latter's lack of preparedness.

The creative way out can easily be explained and studied theoretically. The practical application of this understanding, however, presupposes a presence of mind and an inner poise which can be expected only from a counselor who has overcome, or at least recognized, the larger part of his own egocentricity. If he knows where his danger point lies, he can avoid his most frequent mistakes. He can check himself while he gives the wrong answer. He can laugh and say, "Look here. Your attack has provoked my counter-attack. I was irritated by your irritation. Isn't it amazing how our egocentricity manages to conjure up the egocentricity in our fellow-men! But the good thing is that we discover how egocentric we are. It is wonderful to look at one's own egocentricity." "No, it is terrible." If the client does not say that, at least he will feel it. And the counselor should admit honestly, "Yes, it is terrible. We are pals. There is not much difference between a client and a counselor. One may know a little more about himself than the other, but we are equally endangered and equally tempted by the inner fiend." So they look at each other, two human beings,

rather helpless and embarrassed. Instead of being angry at each other, now each one is angry at himself. Then they laugh and shake hands. After this, the investigation of their egocentricity can proceed on a larger front.

The counselor will not always be caught by his countertransference. In most cases, he can recognize the drama of transference from the beginning. The technical question then is, how early he should explain it to his client. If the explanation comes too early, the transference may never develop its full strength, and that may mean the client may be spared much time and emotional strain. But it may also mean that certain behavior patterns which should be traced to earliest childhood never can be explored. If the explanation is postponed, much precious material will come to light but the client will raise the question, "Why didn't you tell me that all this was just transference? It isn't fair to let an adult person act like a child without confronting him with his real situation. It certainly does not help him to grow up."

In most cases, however, the problem solves itself. The transference is recognized early enough; the client himself often says, "I feel toward you as if you were my grandmother. It is ridiculous, but I want you to tuck me in bed and say my prayers with me." Yet, in spite of this understanding, the whole emotional power persists, and the old obsolete pattern does its job until the underlying secrets are revealed.

The technical rule which results is this: as soon as the counselor recognizes the pattern of transference, he should mention it in a casual way. Then he should gather evidence. And when he thinks the evidence suffices, he should ask the client whether this actually proves that the old emotional patterns are transferred. If the client is not convinced, the counselor should not insist but continue to gather additional material which may corroborate or correct his hypotheses.

The final solution of the problem of transference cannot be found in the intellectual understanding of the client or in the counselor's admission that he is subject to the temptation of

counter-transference. The final way out is the discovery of projections. The river of transference, so to speak, empties into the ocean of projection. But the two psychological mechanisms, the transference of behavior patterns and the projection of archetypal images, have to be distinguished carefully. This solution, therefore, is not possible until at least one unquestionable projection can be studied in the client's own life. In most cases this does not occur during the first half of the cure, or at least it is not possible for a long time to separate the projection sufficiently from other psychological processes so that it can be demonstrated in a convincing way. Before this can be done, we usually have to delve into the problems of resistance, and this may delay the elimination of transference for a considerable time.

3. RESISTANCE

If a counselor is not sufficiently prepared for his work, he will be confronted by many baffling experiences. The most exasperating of them will be the fact that the client apparently does not want to be cured. On the one hand, he makes every effort to get the counselor's help; he sacrifices time, money, and energy. On the other hand, he seems to do everything in his power to delay the success and to frustrate the counselor's endeavor. The beginner in the art of counseling may be inclined to ask his client pointblank: "Do you want to be helped or not? You behave like a naughty child that wants to be washed without getting wet. You want my help and reject it at the same time. I shall stop working with you unless you make up your mind." In one or two cases out of a hundred such a scolding may help. Usually it only discourages the client. "I know I am no good," he will say. "I am always doing the wrong thing. I hurt my friends and offend my helpers! I am a lost soul!"

The most bewildering thing in this amazing situation is

the innocence or blindness of the client. Actually he does not know what he is doing. He cannot understand why he misses an appointment, takes the wrong street car, or loses a letter. At home he remembers important facts from his childhood, and then forgets to relate them to the counselor. He used to dream every night; now he starts watching his dreams, yet cannot remember a single one. It is as if hidden forces were conspiring against the success of the cure. A superstitious mind could imagine that evil spirits are determined to defeat both client and counselor alike.

Again we owe to Sigmund Freud the first classical description and the name of this phenomenon. It is "resistance." The client resists unconsciously what he tries to achieve by conscious effort. He is "ambivalent" in his attitude to the cure. He wants and does not want to succeed. If the conflict between conscious and unconscious tendencies has not yet become clear to the client's mind, here is the opportunity to acquaint him with the influence of unconscious forces.

The more experienced counselor will have less trouble with his client's resistance. The beginner may be frustrated completely. But that does not mean that growing experience enables us to avoid all resistance. It cannot and should not be avoided. We can learn, however, to limit it to the indispensable minimum and to overcome it gradually without much inconvenience for client or counselor. If no resistance occurs, the success of the cure remains questionable; it may be a sham healing based on superficial suggestions, and a relapse into the former attitude can be expected. Real progress has to be achieved against considerable pressure. You cannot climb a mountain without being aware of your body's weight. You have to overcome the force of gravity. The client has to change deeply rooted behavior patterns. He is glad to get rid of them but he has not yet developed any new patterns, and he is at a loss regarding the new answers to the old questions of life. The faster he develops, the more he feels like a stranger in a new country, and his nostalgia for his former home (though it was a very uncomfortable domicile) is a natural human reaction.

The motivations for the client's resistance can be recognized in four different layers. First, there is his egocentric self-defense. The Star does not admit that he has failed. Nero does not renounce his power. Clinging Vine does not wish to be independent. And Turtle does not want to move at all. These old conservative habits have to be replaced by new creative reactions so far unknown to the client and connected with all kinds of "dangers." The main "danger," of course, is that the Ego will be dethroned. The counselor has to ally himself with the client's creative potentialities and convince the Ego that it is a good thing, even in the Ego's own interest, to become less egocentric.

The second layer of motivations is to be found in our general human aversion against too fast and too perilous a development. Even the adventurer feels a warning and a natural reluctance against too much temerity. As far as his consciousness is concerned, the client wants to be cured in a few days; and the counselor, if he is not wise enough, may have the same ambition. Actually the client is perhaps ten years behind schedule in many important fields of his life. If a full success could be achieved instantaneously by some kind of magic wand, the client would find himself transformed from an adolescent into a mature man without transition and without continuity. This is utterly impossible. The new adjustment would take several years, and in the meantime the client would be insane. Resistance here is the wholesome device of nature which provides the necessary time for the new adjustment and does not allow more progress than the client can assimilate.

In the third layer (which is not always present) resistance is an instinctive defense, not of the client's Ego or any other pathological tendency, but of his true and healthy nature. If the counselor makes a mistake, if a dream symbol or an old yearning from early childhood is misinterpreted, or the client develops a temporary fancy in the wrong direction which the counselor cannot check, the slow-down of the cure—the stoppage of dreams and other material, and a kind of sit-down-strike—is the most wholesome remedy. If several interviews pass without any progress, the whole

situation should be reviewed. It is probable, then, that the drama between the client and the counselor has reached a dead point because its meaning has been misunderstood, the transference has not been discussed, or some other material has been withheld.

Finally, in the fourth layer, we find again a general human experience. We all are afraid of our creativity. We like success, but we are frightened by its weird and uncontrollable implications. Here is the point where the counselor's "counter-resistance" co-operates with the resistance of the client. If a miracle were to happen and the client were to be suddenly cured sooner than we expect, we should be glad, of course, but more afraid than glad. The counselor's fear of the uncanny, especially if it were to work through himself, causes him to discourage too completely the client's hope for a "miraculous" cure. Especially the Freudian and the Jungian schools are definitely afraid of miracles. If the sentence, "No miracle occurs in psychotherapy," is correct, it is the death sentence of our profession. Actually, every healing is a miracle. Even if our theories allow us to explain the cure by cause and effect, it remains a miracle since it occurred in spite of our wrong interpretation. The counselor should say, "In psychotherapy everything is a miracle; indeed, in all human life everything is a miracle. Our explanation in terms of cause and effect is always inadequate. And if the client is not cured, this is a miracle also."

The counselor's readiness to co-operate with the creative forces of life and to accept a healing process that he does not understand, is a decisive factor of his equipment. He must not rely on "super-rational forces," but if he relies only on his scientific training and his routine experience, he is bound to fail. Every good idea, every new discovery, contains the creative spark; and the counselor's resistance to his own creativeness interferes with the success of the cure just as effectively as the client's fear of becoming a creative personality.

The forms of resistance are manifold. They can all be understood in terms of transferred images. Most evident is the harsh

or negative form. It appears on the intellectual level as criticism or lack of understanding. A client who supposedly was "stupid" displays the most brilliant pleas to defeat the counselor's arguments or to prove that he contradicts himself. Or the most intelligent client suddenly cannot understand the simplest of all deductions. On the emotional plane, the negative resistance creates violent outbursts of fury or long-smoldering grievances. Complete emotional indifference can occasionally be explained (and removed) in the same way. On the level of volition, this resistance causes the client to commit all kinds of blunders. He misses the bus, confuses the hours of his appointments, forgets to pay his bill.

The soft or positive forms of resistance are more interesting, more subtle, and more difficult to unmask. The client is or becomes a "yes man." Intellectually he agrees with everything the counselor says. If the latter were to maintain that the sky is green, the client would deeply admire such profound wisdom. The border line between the intellectual and the emotional plane is not clearly defined. Mental acquiescence and emotional loyalty blend into a dangerous kind of suggestibility. The counselor's word is not only truth, it is power. The statement, "Your symptoms will disappear next week," is as effectual as God's "Let there be light." The symptoms actually disappear. In the field of volition as well as in the field of emotion and thought, the client becomes an unmitigated conformist. It looks as if he suffers from a complete lack of resistance. But this lack of resistance turns out to be the most successful way to resist the main goal of the cure. The client will never become independent. He will never grow up. His symptoms are replaced by "analysitis."

All forms of harsh resistance belong to the armory of Nero and Turtle. Soft resistance is the prerogative of Star and Clinging Vine. The transference of images becomes a means in the service of resistance.

A few more features may be added because they are usually misinterpreted by beginners. Laughing and joking, for instance,

about blunders, dreams, or neurotic symptoms is often a clever trick to disguise their importance. "I took the wrong street car. Ha! Ha! Ha!" That means, "If you were to understand why I took the wrong street car, one of my great secrets would come to light, so let's laugh it off instead of exploring it."

Another trick is "going off on a tangent." Especially where the counselor and the client are interested in the same thing, the tangent is a frequent device of escape. "Did you see that movie?" "Did you hear about the new nylon hose?" "Your psychology seems to provide a new explanation of the Trinity." "There is an interesting parallel between your theory and Plato's 'Ideas.' " The whole hour can be spent on the discussion of theology, philosophy, newest fashion, and art; everything is interesting and colorful; only the Ego is not unmasked and the creative forces of the unlived life remain in their prison.

The most interesting of these tricks probably is the appearance or disappearance of dreams. As soon as the client understands that dreams can be an important tool for the cure, he either stops dreaming or he dreams so much that it would take him two hours to tell all the dreams of a single night.

There is little use in our attempt to overcome the particular resistance in a particular field. We had better turn our attention to its general meaning and encourage the client with regard to his whole life. If his confidence grows and he learns to face one difficulty after another, innumerable tricks and devices of his resistance will wither away as the leaves of a tree after the roots are severed.

It is not advisable to label all the negative reactions of the client as resistance. Otherwise he would say, "If I accept your interpretation, it is soft resistance. If I don't accept it, it is harsh resistance. If I interrupt the cure, it is great resistance. If I continue, it is 'analysitis.' "

The worst of all mistakes, of course, would be to pay back in kind. If in a period of harsh resistance the client criticizes the counselor's every word, it would be wrong to criticize the client

for his criticism. And if the client gets angry with the counselor, the counselor should remain serene even if this increases the client's anger into violent fury. The client oscillates between plus and minus–100; the counselor should remain on the level of zero (see Figure I, page 31). The client mobilizes all his available Ego-images. He is a threatening Nero or a pleading Clinging Vine, a laughing Star or a sullen Turtle. The counselor should not accept any of the counter-images which are offered him. All the client's attempts, conscious and unconscious, to draw the counselor into the arena of the old childish conflicts must come out into the open. But instead of fighting back, the counselor should prepare the new peace. Instead of assuming the role of a black or white giant, he should refuse kindly and firmly such a childlike invitation. And instead of blaming the client, he should simply say, "These are your good old patterns of transference and resistance; let us go through all of them. It is good to explore the whole stock of old costumes and roles and devices, but let us not take them too seriously. The only thing that really matters is the real personality behind all the images, the center of gravity, your real Self. Allow me to speak to you as you really are. Let me try to look through all the changing masks. Let me look for the real person."

For some time this attitude will increase the difficulties. It has to be tempered and adjusted to the changing moods of the client. If it discourages him too much, it should be dropped for some time. If it encourages him, it should be developed further. During the transition, the relationship between the client and the counselor can be described as a double one. From the standpoint of the client the childish attitudes prevail though he pretends to be an adult. From the standpoint of the counselor, it is the relationship between two adults though both of them are struggling with the temptation to relapse into earlier childlike patterns.

The counselor can often (but not always) interpret the client's attitude while the latter is still caught in its meshes. The client, let us say, writes a scornful and threatening letter. When they meet, the counselor remarks, "I got a letter from someone who I think

was in the mood of a Nero." First the objective content of the letter should be discussed regardless of its form, but afterwards the client's Neroism as shown in the letter and in other reactions should become the main subject of the discussion.

If the counselor succeeds in seeing, respecting, and addressing unswervingly the real adult (future) personality of the client, the latter cannot help responding finally from his real Center. He suddenly is able, at first only for one second, then more frequently and for longer times, to find the level of zero within himself, and to carry on the conversation as between two adults. In such a moment he looks from the standpoint of his true Self at his Ego-image of a minute ago. But he will relapse again and identify once more with the childlike pattern. Wild outbursts of resistance will alternate with calm and enlightened periods of self-realization. The first glimpses of a true We-feeling can be experienced. The cure has not yet reached its end, but a decisive step forward has been achieved.

4. WE-EXPERIENCE

The distinction between transference and resistance is merely theoretical in many instances. Rigid behavior patterns such as reserve, distrust, noncommittal politeness, are transference to the counselor and protect the client from all deeper experiences. The more skillfully the counselor tries to reach the living personality of his client behind the egocentric mask, the more skillfully the client resists, hiding behind the transferred behavior patterns. These patterns, however, vary in spite of their rigidity. If a pattern from the client's high-school days seems to be insufficient, it is replaced by a pattern from the time of grammar school. And if the counselor unmasks and penetrates this older pattern, the client's Ego gets panicky and resorts to still older, more primitive and more violent attitudes.

The general law is that the egocentric person regresses to earlier and more infantile defenses if his later and more differentiated resources are defeated. This regression is the only way left open to the Ego. As far as a person is not egocentric, he can combine regressive and progressive attitudes and invent new creative reactions. He can grow, develop new skills, and attain a higher degree of maturity. Where egocentricity prevails (and our clients would not be clients were they not enslaved by their egocentricity), the progressive attitude is blocked by the rigidity of the old defensive patterns and the only possible change is the backward movement which we call regression.

Progression leads into new life and greater creativeness. But regression, though it serves the defense of the Ego, also leads eventually into life and creativeness, because the child was alive and creative before his egocentricity began. If we can push regression far enough, the rigid patterns will become more primitive, more violent, and finally turn into the simple but extremely creative reactions of an uninhibited baby. The client, in so far as he is identified with his Ego, feels as much aversion toward becoming a baby as he feels toward becoming mature. If the counselor is able to break through one layer of resistance after another, the client will regress rather rapidly to more and more infantile behavior patterns; his resistance will increase in violence; fear will change into anxiety; and finally the tears of the desperate baby will change into happy laughter. Resistance, tension, and resentment will disappear and life can begin anew, unprejudiced and unrestricted, but on the lowest level.

The counselor here needs all his art, wisdom, and maturity. His methods will vary from case to case. The decisive point of view, however, remains the same. He understands and explains the present form of resistance in a given moment and prepares at the same time the next step that the client will take. The counselor can be certain of the regressive sequence of behavior patterns. If the client is fighting now with the weapons of a five-year-old boy, he will soon fight on the level of a three-year-old one. The fear of

further regression will be mingled with a peculiar longing for the younger child's thoughtlessness and freedom from care. And in the background of the client's mind the immense joy and security of the lost paradise of babyhood will call and pull like irresistible homesickness. The contents of the primitive layers are identical in all human beings. Even if the client has been an orphan, without any security or joy, his longing for the lost paradise is not less powerful though it consists only in the vague feeling of what he did not have but should have had.

The client defends the last barriers which separate him from the complete confidence and abandonment of babyhood. These barriers are the self-control, emotional reserve, and primitive distrust that he feels in his contact with the counselor. "After all, we are two adults; if I behave like a baby, crying and kicking (as I actually do), the other one should be a baby too; but he remains an adult; this is unfair; I cannot trust him; he will laugh at me; I feel betrayed by him; I do not know him; he is a stranger; he is aloof; I hate him; he is a fiend!"

Then the counselor speaks to his adult client. He does not speak to the child, but he respects the child within the adult. He accepts and understands the extraordinary experience, and the client feels in a strange and unexpected way that he is on equal grounds with the counselor. It is not a disgrace to weep like a child. It is not ridiculous to fight against a person who wants to help you. On the contrary, it is quite human. The client thought he was different. His inferiority feeling told him he was out of tune with human nature. He was an outcast and a lost soul. Now he experiences that he is as human as anybody can be. He is one with nature. All human life goes the same way. We are afraid of what we want; we fight against what we love; we hurt our friends; we feel betrayed when we are helped. We do not dare to trust our fellow-men because they are human; they fail, they hurt us, and betray us against their will. There we are together at the bottom of human experience in the same misery, the same despair—simply human. All distinctions are gone. We are equals without superiority or

inferiority, completely helpless, but not without hope. Life, creation, nature, God, have to take care of us. We are many, innumerable, all in the same predicament. The counselor cannot help the client; the client cannot help the counselor. They look at each other, accepting their helplessness, and wondering what will happen to them. But they are not alone. Instead of saying, "I am helpless. I cannot help you nor can I help myself," they now realize, "We are helpless. All human beings, when they reach the bottom of human nature, are helpless. We share the destiny of mankind." This is the "original We-experience."

At first sight it is a merely negative experience. All distinctions, ambitions, and claims have disappeared. But it is positive at the same time: suspicion, fear, anxiety, and envy are gone. A great relaxation is there instead. We breathe in full freedom for the first time in many days. We are like little children but more mature and more adult than ever. We know that we are going through one of the mysteries of mankind, and together with the oneness of our experience we realize the difference of our personalities. Each one has his own dignity and his own destiny, but we are equals and friends. The original We-feeling evolves instantly into the mature We-experience. The primitive feeling of oneness (the tribal We) is there in the background of our minds, but it does not control our behavior. There is a smile or an outburst of laughter which belongs to a baby or a Bushman, but there is also the clear understanding and the mutual respect of adult and civilized people. The basis for the new life is primitive and mature at the same time.

Regression leads into the We-experience, and the We-experience is the turning point of the cure. No teaching or preaching on the part of the counselor, no self-discovery or self-development on the part of the client, can replace the realization that the human being is essentially a "We-being." The scientific statement that men cannot live alone and that all individuals are interdependent is ineffectual unless it is experienced in the very center of our personality. And it cannot be experienced unless the walls of the

Ego fortress are penetrated one by one. Resistance and Ego defense must be eliminated consciously and conscientiously, for otherwise the We-experience will be replaced by some sentimental masquerade.

Not all clients try to delay the regression by the usual means of soft or harsh resistance. Some of them like to regress as fast as they can and to as primitive a layer as possible. They behave like children without any embarrassment, speak baby talk, and abandon themselves apparently in complete confidence. But they never reach the original We-experience. The Ego-image is or becomes Clinging Vine and regresses further to the image of a new-born child. In such a case, no equality, no dignity, no mutual understanding can be expected. Everything seems to be wonderful, easy, and sweet, but maturity and self-responsibility are farther away than ever.

In these cases the regression is only a superficial one. The Ego remains the Ego. It changes its costume, eventually wearing diapers, but it keeps exploiting its environment. The counselor, if he does not understand what is going on, will become the baby's nurse, and will have to nurse him forever. The way out then is to unmask and invalidate the superficial regression. The Ego wants to be protected and pampered, and therefore rejects the risk of the genuine We-experience. The real person behind the Ego, however, wants the We-experience and therefore must renounce all pampering. The client will understand this theoretically. But on the infantile basis on which he is acting, his understanding cannot change his attitude. However, it will conjure up a vague idea of the impending danger.

"Once upon a time there was a king; he thought he was happy but actually he was not. He did not know what he wanted. He was afraid of a great change in his life but somehow he wanted his life to change. Then he renounced his throne and disappeared in the crowd—" Fairy tales, myths, parables, are the messages which penetrate the censorship of the Ego. The Ego in the phase of its regressive strategy is especially susceptible to the wisdom of the

ancient symbols. "The king disappears in the crowd; the Ego dissolves into the different parts of the half-conscious personality. But before his abdication the king tries a last-ditch stand."

All the resistance which had been replaced by soft transference and voluntary regression now comes to the foreground in the form of one great explosion. All fears, resentments, and suspicions merge into a terrific outburst of anxiety. A real nightmare while the client is asleep, or the nightmare of reality while he is awake, makes him blanch and shiver. This is the first genuine emotional experience that shakes his foundations. So far all his feelings were secondhand sentimentality; now he experiences what human life is like. He finally finds himself "in the hands of the living God." Now he needs help. So far he was playing chess with the counselor, and his need for help was the petulant claim of a spoiled child. Now all pretense is gone and reality begins. The nightmares, the mythological fantasies, press in from all sides. "Many bulls have compassed me: strong bulls of Bashan have beset me round" (Psalm XXII:12).

Here the way of voluntary regression leads into the way of reluctant regression. From now on the process is the same in both cases.

The original We-experience is the turning point of the cure, but certainly not its end. It is the positive basis for all further development, but hard work and many creative steps lie ahead, and the teamwork of client and counselor is more indispensable than ever. The task for the next weeks can best be described as understanding, acceptance, and forgiveness.

The client has to understand what has been done to him. The primitive We-experience of the baby was betrayed by the adults, mother, father, or older brothers and sisters. This "breach of the primitive We" should be realized in all its tragic implications. We do not need to know the details of the "trauma" (as the Freudians call it), but we should know its pattern, whether it was lack of love or lack of understanding, simple neglect or too harsh discipline, injustice or sudden change from positive to negative attitudes. The

sore spot, the scar, is still existent in the psychic structure of the client, and the resultant deficiencies and compensations can and should be explored.

Now the client understands the tragedy of his childhood and he has to accept it as part of his destiny. Why did this happen to him? Why were his mother and his father as they were? Why was he born in that place, at that time, under those circumstances, and with this particular inheritance? Had he been asked, he would have chosen something different. But he was sent to this place as a soldier is assigned a specific task. Now he has to remain at his post. He has to make the best of it, trying to understand his assignment, and to realize what his position is within the huge strategy of the commander-in-chief. This is acceptance.

When he has accepted his assignment, he can understand and accept the corresponding assignment of the people in his environment. His parents and relatives, his friends and teachers, had certain assignments too. They tried to do their best but failed, just as the client himself tried to do his best but failed. He has to accept their failure as well as his own. He has to forgive them as he has to forgive himself. He may regret bitterly that he did what he did. He was unable to love; he was selfish, or afraid, or greedy, or careless; therefore he offended and almost destroyed those who tried to love him. He is regretting this, and for a moment his remorse seems to choke him. But remorse is energy, and this energy, like a high wave, tosses him beyond the bitterness of his resentments. He resented his parents' shortcomings: they were unable to love properly, they almost destroyed what they loved, they were selfish, afraid, greedy, hypocrites—he feels the same regret and the same remorse which they would have felt had they seen the situation as clearly as he does. He shares their remorse, and the wave of painful energy surges up higher. His whole ancestry, his whole environment, the whole civilization of his century, was at fault. Resentment, regretting, remorse, pain, the misery of mankind seem to drown him. And again he is not alone. There is the

counselor, there are friends and enemies, former competitors and former victims of his egocentricity. We all are caught in the same predicament. Our negativity and selfishness came down to us through the centuries like a huge dark river, and it will engulf our children and children's children unless we turn its negative power into something positive, replacing egocentricity and disintegration by light and love and creativeness.

The We-experience now encompasses mankind, and the energetic waves of regret and remorse begin to flow in a positive direction. What shall we do with all the power of our suffering? We understand, we accept, we forgive. Forgiveness is the beginning of love. We used to hate the man or the woman who destroyed the original We-feeling and poisoned the happiness of our childhood. Now we love them and understand them in their own misery. We forgive the individuals and the groups and the nation. But forgiveness is love, and love is identical with the will to help. Thus the energy of remorse becomes the energy of helpfulness. And the turning point in the client's cure becomes the turning point in his life history. As far as his own contribution is concerned, it becomes the turning point of the history of mankind. From now on his creative endeavor joins the constructive forces which are striving for the elimination of egocentricity and the preparation of a better future on a universal scale.

5. PROJECTION

A YOUNG man of twenty-two came to see the counselor because of a startling experience. He thought he was going insane. Twice, with two different girls, he noticed the same frightening sensation. It was a kind of vision, lasting only for a second, and it appeared quite unbelievable to him afterwards. With each girl, all had been well while he and she were dating, dancing, and holding hands;

but when he made up his mind to kiss her, he suddenly saw the girl had the face of a wolf. He was upset, of course, and did not kiss her. "Not because she was a wolf, but because I was afraid of my own insanity." With a third girl everything was all right. She did not look like a wolf, and he later married her. But the third girl was soft and plump and short, while the two others were tall and bony and reminded the young man of his mother.

Soon he remembered what he had forgotten for many years: When he was five or six, one day he had seen that his mother had a wolf's head. It was exactly the same startling sensation as with the two girls. His mother was a self-righteous and domineering person who kept her husband and three children under her thumb.

So far the "vision" is simply transferred and the little boy's fear of his mother reappears as a warning when he is in danger of getting too intimate with a girl who could possibly develop the same kind of maternal domination. The client understood this and accepted the warning as valid. But he was still uneasy. Why did the fear of his domineering mother express itself in such a "vision"? Other children are simply afraid; or they may think, "My mother frightens me exactly as the wolf in the story of Little Red Riding Hood." He did not have such a rebellious thought but he actually saw for a short moment that his mother was a wolf. He was too pious and too submissive to admit rebellious ideas, but his fears broke through into his consciousness in the form of a vision. Does this mean the beginning of insanity?

Another client was afraid of dogs, and, curiously enough, of little dachshunds more than of big St. Bernards. He, too, could trace this fear to his childhood. But he had not been frightened by a dog, so far as he could remember. He looked at a dachshund one day when he was seven years old, and he could not help thinking that this animal was weird and unusually powerful. Then the thought came to his mind, "Three small black dogs," and he knew this meant death, and judgment, and hell. Many years later he read Faust and recognized his own childhood experience: the devil appears under the guise of a dog.

The client was a Catholic, and it is certain that he did not know the story of Faust and the devil or any similar story during his childhood. But he had strong artistic inclinations and, as an adult, became interested in mythology and pre-Christian religions. His exaggerated fear of dogs was not the forerunner of insanity but the first expression of a considerable artistic talent. The student who saw his mother with a wolf's face was an artistic type also, though he did not make use of his bent.

Both clients "projected" an image which was ready in their imagination into the outer world. They saw more than was there. Yet what they saw was not a meaningless hallucination; it was a symbol of something true and important. But it was expressed in the archaic language of primitives. The projected symbol does not belong to the enlightened world of intellectual thought; it belongs to the colorful and bewildering world of art. Both cases represent examples of "major counseling" from the very beginning.

"Projection" is the capacity of our human imagination to read something true but "which is not there" into the objects we see. The projection originates in the imagination of the individual but is provoked by outer circumstances. It is a true, though not complete, expression of the individual's state of mind, and in many cases expresses correctly the individual's relationship to the person or the thing which "carries" the projection.

Since all our inner images appear in pairs, we can expect the projected image to correspond to another image with which the individual is identified. The child who sees his mother with a wolf's head identifies himself with Little Red Riding Hood. His relationship to his mother is that of the girl who is devoured by the wolf. The boy who projects death, judgment, and hell on an innocent dachshund thinks of himself as a bad sinner or a lost soul. His relationship to the universe is that of a criminal who stands before the judge. But it is always a universal human experience, one-sided and exaggerated though it may be in a given case. It expresses itself in the universal language of archaic symbolism and therefore

carries the convincing power of old tribal superstition overriding all the objections of scientific reasoning.*

In many cases the client's problems can be solved without any interference of projected images. If projections are strong and persistent, counseling turns into psychotherapy, and the cure will take much more time than in our usual counseling. However, there are many cases which definitely belong in the realm of the counselor, though they cannot be cured without the exact analysis of some projections. The counselor himself is usually the "carrier" of the projections, just as he has to carry the transferences. If he does not know enough about the nature of projections, he will be overwhelmed by the irrational and primitive power of the projected images. There is no exact border line between transference and projection. But if the more or less rational and comprehensible mechanism of transferred behavior patterns changes into irrational and superstitious fears and hopes and expectations, we can be sure that projection has begun to play its role. The client is carried away by the collective power of age-old prejudices and convictions. He reveres the counselor as a high priest and a great magician, or he fears him as a demon or the devil himself. There is nothing "insane" about such a projection though its sporadic and unexpected appearance may deeply disturb the individual's equilibrium.

In some cases the image is not projected on the counselor; another person or group of persons has to carry it. A great sexual passion, the ardent belief in a beloved leader, or the fanatic propagation of a supposedly world-saving cause are frequent instances. The projections are always characterized by a power "stronger than the individual himself." He becomes the channel for something that transcends his personal ends and means. He feels he is the tool of a greater force and, as it were, the organ of a larger organism. In some cases the image of the great leader or the great enemy

* Sigmund Freud's main contribution to psychology was the discovery of transference, resistance, and repression. Alfred Adler created the basis for what we now call the theory of egocentricity. Carl Jung's great contribution is the exploration of the collective unconscious. The collective images are projected into the outer world, or they take hold of the individual himself.

remains projected on a human being while the identification with a corresponding Ego-image is lost. The client then does not want to follow the leader or to fight the enemy, but he cannot help doing it. He is "obsessed" by a passion of which he disapproves. He must behave as if he were the victim of the enemy or the follower of the leader though he knows very well that all this is pure imagination. Compulsory neuroses and obsessions of this kind belong definitely in the realm of psychotherapy. If the counselor wants to limit himself to counseling, he should refer these clients to a psychotherapist. The cure will take more than a year.

Whether the image is projected on the counselor or on someone else, the way out always leads through the following steps:

1. We must help the client to discover that his behavior is controlled not by one but by two images. If he projects the image of the great helper on the counselor, the client himself is identified with the image of the worthy or unworthy disciple. If he projects an image of an ogre, he himself is the victim. If we have enough time to elaborate on such a pair of images, it will reverse itself sooner or later. The client becomes the ogre and the counselor the victim; or the former becomes the great teacher and the latter has to listen as the unworthy disciple. If the reversal occurs, the situation is clear and the projection dissolves in great laughter. But there is no use in discussing such an event theoretically before its practical appearance. If it does not occur, we had better proceed to the next step.

2. We investigate the history of projections in the client's own case. Usually we find a series of similar images projected on similar personalities: white giants, black giants, ogres, and dwarfs, or beautiful women or ugly witches, knightly princes or paternal kings. Sometimes the client insists, "But I did not project this. These people were really and truly wonderful people" (or terrible criminals, as the case may be). If the similarity of projections does not convince the client that they originate in his own imagination, we have to go on to the next step.

3. The history of mankind provides the same material but more

convincingly than the private case history of the client. Hitler and Napoleon were the idols of millions of people. A movie star carries the dream image of innumerable girls and boys. King Arthur was a great symbol of the priestly father-king all through the Middle Ages. The Madonna carried the image of a new, pure, and compassionate femininity during centuries of base materialistic passions. Soon the client discovers many projections in his own environment. His aunt stands in awe before the new minister of her little church. His sister-in-law believes in vegetarianism just as passionately as his father believed in astrology. And then there are the Communists, the spiritists, and the anti-Semites, to say nothing of the girls who think their new lover is the most wonderful man in the world, and the boys who are in ecstasy about a new girl friend, at least for the first two or three weeks. We all participate in collective projections and we are all susceptible to individual projections.

4. The next step is the discovery that collective projections not only exist but that they are adequate tools at a given time in history. Every tribe, every nation, has its convictions and beliefs. For some generations this philosophy is sound and serves its purpose. The tribe or the nation prospers. But with the progress of history, the former truth becomes an error, and the adequate philosophy turns into a reactionary prejudice. The collective as a whole cannot change its philosophy. It is the individual who has to rid himself of the collective errors. The word "individuation" indicates the task of the individual who must emerge from the mists and vapors of old collective patterns. He must become himself, breaking away from the tribe, creating a new style of life for himself at the risk of being condemned by the majority of his group. The individual task of the client—to overcome his nervous symptoms and to find his adequate style of life—now leads into the general task of mankind: we have to evolve from collectivism into individuation. (The term "individualism" should be reserved for this development in general; egocentricity denotes individualism go-

ing astray; individuation describes the unselfish and creative form of individualism.)

5. The client is at the same time comforted and dismayed by the discovery of his historical mission. He is glad to be one of the millions who have to go this way, but he is afraid of failure: "Who am I, with my unfavorable start and my nervous difficulties, to shoulder the heavy burden of mankind!" But such a discussion can take place only after the client has definitely experienced the power of projected images. We share not only the task and the responsibility of mankind; we also share its collective energy and its creative power. Again the client is elated and startled at the same time. "It would be wonderful if we could control the power of the images, but what I have experienced so far makes me think of a child who builds sand castles at the seashore. I cannot control the rising tide of collective power by my tiny individual effort."

Where does the power of the images come from? Are the images gods? Or were the old Jews right in saying, "Thou shalt not make unto thee any graven image" (Exodus XX:4)? If we remain here on the level of the natural scientists, we remain polytheists and we are lost. We have to proceed to the next higher level. Monotheism is the only alternative to chaos. Either we remain at the mercy of innumerable unknown collective images such as fascism, materialism, idealism, communism, and other isms, or we discover the simple truth that all power is God's power, and that the images are tools and channels which we must learn to control. We cannot control God. The central source of creative power will flow whether we like it or not, but we can learn to choose and cultivate, or change or deny, the particular channels in their particular forms. We can learn to control them if we recognize their structure in pairs of opposites. All the images of masculinity are balanced by the images of femininity. All freedom is balanced by responsibility. The creative forces are constructive if they bring to life two opposite images at the same time. If only one of the two is accepted, it must become destructive. We have first to study and to learn

the use of the images and the free choice of projections and identifications in our own case history, before we can try to control the collective images of our time. To overcome our own difficulties, developing our own style of life and shouldering our own responsibilities, is the preparation for the service that is expected from us.

6. INDEPENDENCE

We can roughly divide our clients into two categories. Some are cut off from the unconscious sources of life and therefore show a certain lack of vitality, originality, and creativeness. They live along the grooves of convention, and their main interest is the enhancement of their Ego. This Ego, however, is, as it were, bled white by its everlasting struggle. Without the support of unconscious forces, it is bound to break down. These clients suffer from psychological inanition.

The other group is characterized by the opposite difficulty. They are inundated by unconscious forces, swayed by uncontrollable desires, passions, fears, or superstitions. The structure of the conscious personality is too weak to organize and use the wealth of creative possibilities, and the individual is lost in the maze of collective influences. They are victims of a collective inundation.

The way of all counseling can be described in two steps: the first step is the opening up of the unconscious resources. The Ego can remain in the center only as long as it cuts itself off from the unconscious. The result is inanition. We cure this disease by opening the floodgates. We create an inundation which sweeps the Ego from its throne. The result is the regression of the individual into primitive We-feeling and powerful projections.

Here the second step begins. (Some clients suffer from inundation only; the first step, as it were, has taken place earlier in their lives, and the only task of the counselor is to bring about the second step.) The invasion of unconscious influences has to be

organized. The new life should be based on the balance between the (conscious) Ego and the (unconscious) longings, needs and nostalgias. The client should understand consciously that his unconscious tendencies are not hostile if he knows how to use them and how to obey them without being overwhelmed by them.

A determined and clear-headed person can achieve this goal by himself. Religious literature is full of unquestionable examples. But it is a difficult way requiring much patience and courage, and it is not without danger. The more the counselor can help, the better it is. However, there comes a point where it is advisable to leave the client alone. His final goal is to become an independent and self-responsible personality. He cannot reach this goal as long as he remains in a more or less primitive We-relationship with the counselor. To replace the primitive We-feeling by a mature We-experience is one of the last, and most difficult, problems of the cure.

We have seen already that the regression into the primitive We-relationship is an indispensable experience if the floodgates of unconscious power are opened. When the client was in this same state of mind many years ago (in his childhood), he did not find the natural way of evolution which leads into the mature We-experience. The "breach of the We" occurred and the child was forced into egocentric self-defense and rigid behavior patterns. He cut himself off from We-feeling and living relationships with his fellow-men in the outer world, and, at the same time, from the organic communication between his conscious Ego and his unconscious roots. Now those doors are open again. He has a We-relationship (with his counselor), and is in contact with his unconscious forces. He may even be in danger of an inundation.

He has to face and use and organize his unconscious powers, and he can do this only if his conscious personality is strengthened by the alliance with his counselor. Without the We-experience on the side of consciousness, the rising flood of the unconscious cannot be balanced. The primitive We-feeling has to be developed and differentiated into clear understanding, organized study, and

an all-embracing philosophy. This development, of course, will bring to light the differences between the client and his counselor. They represent different types, ages, social layers, and religious standpoints. They look at the same material from different angles. Their interpretations differ. But this does not mean misunderstanding, frustration, or betrayal. Their We-feeling does not suffer; it develops into a higher form of relationship. Let us say one of them is an introvert, the other an extravert. Or one is an artist; the other, a scientist. Their different approaches complete each other, and by exchanging and comparing their ideas, they enrich their pictures of reality.

This is the point where the natural difference between the members of the group caused the "breach of the We" in the client's childhood. This time the client and the counselor are aware of the problem and it is not too difficult for them to avoid the breach of the We. Instead of causing trouble and disappointment, the difference of their temperaments now causes an amazing wealth of new discoveries. It may begin with criticism and end in a kind of friendly teasing. "You, as an introvert, of course, will say that . . . ," or "I, looking at things from the artistic point of view, can see here some implications which you as a scientist never can appreciate. . . ." They accept and respect their different standpoints, and they learn the most mature of all virtues: tolerance.

The characteristic distinguishing our mature We-experience from our primitive We-feeling is this very capacity to tolerate differences in opinions and valuations, and even in the religious interpretation of the universe. On the level of the primitive We-feeling such differences destroy the relationship. On the level of the mature We-experience the same differences make for a stronger friendship and more creative exchange of ideas.

During this last part of the cure, the client has to develop two different skills which turn out to be the two opposite sides of the same capacity. On one hand he has to face the strange and often disquieting forces within himself. Thoughts and desires, wisdom

and power, rise from the unconscious depths of his being to the surface of his consciousness. He has to choose, to accept or to reject, to change, cleanse, and organize what he accepts. This will give him self-confidence and inner security; indeed, it will make him into a new personality. On the other hand he has to develop new relationships, not only with his counselor, but with his relatives and friends, old and new. His growing self-confidence will enable him to be tolerant, friendly, and firm. Misunderstandings and even offenses will not hurt him, but he will be able to protect himself, calmly and efficiently. The more he integrates the strange forces within, the better We-relationships will he have with the strange people in the outer world. Already the first steps on this way will change his relationship to the counselor into a kind of co-operation on equal grounds. And the more he advances, the more he will be busy with his own interests and tasks. Soon the client and the counselor will be separated by space and time; and the fact that their friendship does not suffer because of the separation will be the final proof that the cure has succeeded. They may never hear from each other, but they remain related in real friendship. That is the result of their mature We-experience.

The more the counselor's "art of counseling" comes to an end, the more the client has to rely on his "art of self-education." And this task never ends. The Ego will try to re-establish its tyranny, and unconscious forces will try to invade the realm of consciousness. We have discussed at length the first task: how to remove the Ego—for its own sake—from the throne of egocentricity. The second task, the integration of unconscious forces, needs further explanation.

This conscious assimilation of collective unconscious forces is a difficult task which has to be solved anew in every given case. No general pattern or panacea can be given, but certain principles can be applied regularly.

The first of these principles is that all these forces are collective and therefore can be found within every individual, though not everybody is aware of them. But in spite of their ubiquity, they

often appear in more or less individual form. Even where they express themselves in collective symbols, the choice of the symbol is conditioned by individual circumstances. One of the greatest and most frequent collective forces is anxiety. It may appear as a direct seizure without any recognizable content. The client is anxious without knowing why. Or it may appear in the guise of fear of cancer, burglary, accidents, revolution, fire, and the like. In a dream it can be symbolized by an animal chasing the dreamer or by a ghost or a corpse that comes to life. In all these cases the client should recognize that *his* anxiety is *our* anxiety. It is an expression of his humanity. All human beings, if they are sensitive enough, suffer anxiety—unless they have found the religious answer. Anxiety is the collective human experience which results from our position in the universe as it appears before the answer is found: we are suspended in mid-air between the realms of matter and spirit. This recognition and acceptance of the collective nature of anxiety is the first step.

The next realization is the individual meaning or value of the client's particular experience. The fact that he suffers from anxiety cannot be meaningless. It must be a hint, and should become an incentive for the solution of the major problems of his life. The collective forces which bother him represent the unused potentialities of his "unlived life." They appear in a negative and destructive form as long as they are not used positively for the sake of construction. The greater the anxiety is, the greater the positive contribution of the client could be, and the more urgent is his task to make this contribution and to change his negative attitude into the positive. The psychological symptom, like physical pain, becomes a wholesome indication that the client is moving in the wrong direction and that he has to change his way of life.

The third insight is the exact "location" of the client's task. The particular disguise of the collective forces, the symbolism in his dreams, and the unfulfilled hopes and longings of his childhood, will give sufficient indication for the particular possibilities with

which he is endowed. Aptitude tests are helpful, too, but they often fail to indicate the most important endowment if it has been repressed early and thoroughly. The client has to take chances. He may try two or three things before he finds the right outlet for his hidden creativity. But as soon as he finds it, the collective forces rush into the new channel, and a definite feeling of relief and well-being convinces the client that he is on the right way.

The fourth insight does not apply to all cases though it is often of decisive importance. It is the recognition of the right level of development on which the client has to apply his capacities. He may have been a "sissy" for many years. In his dreams he was threatened and pursued by beasts and enemies. In waking life, he is afraid of the authorities. Now he recognizes his fear as his own courage in reverse. If he integrates the black giant of which he is afraid, the power which frightens him would become his own. However, he is actually afraid of physical violence and he knows that muscular force is not the right way of expressing his true nature. He has to discover the right style for his heroism. It may be intellectual, scientific, political, or religious. As soon as he finds his style, the integration of collective aggression takes place almost without conscious effort. The bad dreams disappear; the client is not afraid of the authorities any longer, and learns to face political opponents or to fight for his religious convictions with more ingenuity and courage than he would have thought possible. The collective force has to be assimilated into the conscious personality, and that means it has to be raised to the cultural plane on which the client is living.

On the other hand, the energy and wisdom newly acquired from the unconscious is so important an addition to the client's personality that his conscious style of life may change. The continuity of his conscious self is not interrupted, but his friends will find him "different." Actually he has become more himself than he was before. As long as he suffered from the separation of his conscious and his unconscious functions, he was not really himself though

he managed to get along without too much trouble. Now he is becoming what he was meant to be from the very beginning, and he is aware of the fact that his new life is his real life, while his former existence was only a device to kill time and to wait for the awakening of his real Self.

CHAPTER THREE

The Counselor

1. COUNSELING

Counseling is an art. The counselor has to be an artist. He needs an innate talent in addition to much training. Training without talent would make him a "scientific" counselor; and the realities of human life, which are intrinsically irrational and therefore beyond science, would defeat him. Talent without training is even more dangerous. The amateur counselor will be at the mercy of his own unconscious motivations. He may be swayed by the Ego-image of the Great Helper, the Powerful Medicine Man, or the Humble Servant of all sufferers. As long as the clients project such an image on him, he will be happy though he cannot help anybody. But the projection will break down and the counselor will become a client.

Another difficulty which characterizes the work of the untrained counselor is that he often projects his own outstanding but unrecognized problem onto his clients. He may find a "father complex" in every person of his environment. If he knew the workings of the unconscious mind, he could draw the conclusion that his own father complex is bothering him. Three years later he may "discover" that all the symptoms of all his clients are based on the fear of death, and he should infer that he is confronted without knowing it with his own death problem.

It is hard to say how much time is needed to develop the natural gift of counseling into a real art. Most experts agree that the counselor should be more than thirty-five years old. This means he should have gone through at least some of the major crises of human life. The more life has taught him, the shorter can be his training. The fewer crises he has experienced, the more training he needs. His crises provide the main part of the material for his own analysis; but if this material is scarce, it can be replaced by dreams, fantasies, paintings, and other materials which emerge from the unconscious during the analysis. No training should be considered complete until the prospective counselor is "on good terms with the power of the unconscious." He should not wait until all his problems have been solved (or he would wait forever), but he should know why he wants to be a counselor; he should eliminate egocentric motives and control the Ego-images which prompt him to choose this profession; and he should recognize new problems which sooner or later will grow out of his own development. If necessary, he should be ready to discuss them with another psychologist instead of projecting them on his clients. The counselor must work out his own case history sufficiently to enable him to recognize the sway of his own unconscious in his private life and professional work. He must be able to recognize inundation when it occurs, either in himself or his clients.

The prospective psychotherapist should first be a counselor. From practical experience, he will learn how much of a counselor he can be. If he believes he can do psychotherapy, he should continue counseling while completing his training with an analyst. Some individuals can work out a large part of their analysis alone; but the conscientious therapist or counselor will at least discuss the results of his efforts with an experienced analyst before undertaking the care of other people's lives. The decisive part of his training is his own analysis. In addition to this, it is desirable to have as much medical, biological, theological, and ethnological training as possible. But all this additional knowledge can be

acquired later. His own analysis is indispensable for the beginner.

Nobody can be a good counselor unless he is able and willing to fulfill the three great vows of silence. The first silence corresponds to the Catholic "seal of the confessional." The client must be sure that his secrets are safe. All counselors understand that the breaking of the seal of the confessional is detrimental to their reputation. They are determined to keep the vow—consciously. But if they are not sufficiently analyzed themselves, their unconscious lures them into all kinds of indirect or even direct disclosures. They boast about what they know or even make cynical remarks about the tragedies which they could not prevent. The worst part of it is that the client seems to be aware unconsciously of his counselor's unreliability. The flow of all confidential material comes to a stop, and the counselor is confronted with a wall of resistance which he cannot understand unless he understands his own betrayal.

The second silence refers to the counselor's openness to his client. The latter will ask, time and again, "What is the matter with me? What do you think of my troubles? Am I deteriorating? Am I improving?" The counselor has to answer somehow, but he is in no position to make predictions or to pass any kind of judgment. He may have a rather clear picture of the client's situation, or he may be confronted with two or more different possibilities. His main task is to keep his mind open for new material which may force him to change his opinion and his methods and perhaps even his philosophy. The client wants a clear answer, and he thinks the counselor as an expert should be able to give such an answer. But the more expert the counselor is, the more involved and incomprehensible the answer would have to be. The physician exploring physical diseases should reach a clear diagnosis soon. The counselor, confronted with the birth pangs of an unknown personality, should avoid all diagnosing. This is the difference between science and art: the scientist knows, or thinks he knows, exactly what he is doing. The artist is a tool of life. His work is a

part of human evolution. He has some understanding of its meaning but he cannot describe it or explain it in full. By making a diagnosis, he kills the creative spark of his work.

On the other hand, he has to say something. To answer the client's legitimate questions, he may look for a symbol which in his opinion expresses the client's situation with sufficient clarity. Discussing such a symbol, the counselor and the client may agree on how much or how little they know at a given moment, leaving the doors open for further development. The counselor's silence refers to his premature ideas and expectations and "scientific discoveries." It does not refer to the artistic side of his work. The client's Ego-image as well as the images which he projects on the counselor and other people, should be discussed as thoroughly as possible. The statement, for instance, "You play the role of a little boy and you project the image of a good old nurse on your wife," is a good substitute for the "scientific diagnosis" which the client expects.

However, this second vow of silence has still another implication. The more the counselor is open to new material, new discoveries, and new points of view, the more enthusiastic he is if such a discovery occurs. It is hard for him to remember that his client is a client and not a fellow-discoverer. The counselor feels like crying, "Look here, this is a symbol which forms a link between the symbolism of ancient Greece and the corresponding symbols in the New Testament!" The client may be keenly interested in such a discovery, also, but the result would be that they would spend the rest of this consultation in a fascinating discussion of mythology rather than of the client's own problems. Counter-transference and counter-resistance would have bested them both. The counselor's task is to distinguish his enthusiasm for his discoveries from his enthusiasm for helping his client. In his lectures and books he should keep silent about his clients, and toward his clients he should keep silent about his contributions to psychology.

The third vow of silence is the most difficult of the three, and

again it is related to the difference between science and art. As soon as the scientist discovers something, he has to label and to define it. A new term and a new concept are born. If the artist discovers something, he has to create a new work of art which contains and expresses his discovery, but he should refrain from christening it. The term "impressionism" was not coined before the first impressionists had died. Theory kills art. If the psychologist believes too firmly in his theory, he cannot help his clients. Only the greatest ones were able to help many people in spite of all theories. The others can help only as long and as far as they forget their scientific convictions. If the psychologist understands a queer reaction of his client, he may be tempted to say, "This is libido breaking through the repression," or "Here you are swayed by an archetype." This is all right if he takes these words for vague signs indicating a certain process which can be seen but not understood completely. But the same words would be a deadly poison if they were taken as the exact and complete description of a "mathematical" truth.

The same holds good and is even more important with regard to discoveries which transcend our well-known systems of psychology. The counselor may see something that has never been described in any book. He uses a token or a symbol to indicate what he has seen. But if he tries to label it scientifically and to define it exactly, he transforms his living discovery into a dead object of research. He may earn some fame by publicizing this crime, but it remains a crime, injures the client, and interferes with the growth of psychology. The third vow of silence, therefore, forces the counselor to remain an artist and to refrain from scientific interference with his art. In the last analysis it coincides with the old law to refrain from defining the divine. The infinite cannot be dragged into the finite, and the counselor is confronted with the infinite as long as he considers his client a human being instead of a case.

His innate talent, his training, his own analysis, and his vows, enable the counselor to be a living part of the dynamic process of counseling. He has to enter into this process as a chemical com-

pound enters into a chemical reaction. He may come out unchanged like a catalyst, but even the catalyst did not remain unperturbed on the side lines of the chemical process. It was a part of it, underwent its influence, changed its own form, and was rechanged into its former form again. This vivid participation as an essential part of the process constitutes the difference between counseling and all medical treatments. The surgeon does not share the destiny of his patient, but the counselor does. He is one-half of one of the most dynamic relationships in human life: he enters into the "psychological We-experience" with his client.

This is true in all the different aspects of counseling except those which do not deserve the name (such as advisory, persuasive, and moralistic counseling). The counselor, as we shall see, can take many different attitudes. He can be the Father Confessor, the interpreter, the guide, the trainer, and several other things. Or he can be all these at the same time. Whatever he is, he is in the same boat with his client. Transference and counter-transference, resistance and counter-resistance, projection and counter-projection, will link them together as long as they wander through the foggy maze of half-conscious and unconscious reactions. But the counselor should be able to steer the boat. Recognizing and unmasking transferences, resistances, and projections, he should be able to emerge from the fog and to bring the client with him into the light. This is what distinguishes him from his client. Only success in his professional work can show whether he is a real counselor.

2. LISTENING

Some clients are well aware of the relief which results from an unrestrained pouring out of their sorrows, complaints, and resentments. Some counselors think this relief constitutes the essential part of the help they can give. Both have a grain of truth here, but they do not know into what a powerful tree this seed can develop.

Sigmund Freud discovered the tree. It is his classic method of objective, patient listening. It is known as the "method of free associations." The client lies on a couch, snugly covered with a warm blanket. He is allowed, and supposed, to say everything that comes to his mind. He may say, "I love you" or "I hate you"; "I want to sleep with my mother" or "I want to kill my father"; "My counselor is a fool" or "I wish he would elope with me."

Many clients have no difficulty whatsoever expressing their thoughts in such an uncontrolled and uncensored way. They are of the "inundation" type (page 94). The method of free associations is not new to them; indeed, it represents the essential activity of their minds in everyday life. What they have to learn is exactly the opposite, the method of "interpretation." The free associations are helpful to them only for a short time, to convince them that the counselor is neither a condemning judge (black giant) nor a condoning nurse (white giant). As soon as this goal is reached, the counselor should turn from a listener into an interpreter. If he goes on with the method of free associations for a long time, the inundation will grow dangerous and he may not be able to control the collective forces which he has conjured up.

For all clients of the "inanition" type, the method of free association is the specific saving medicine. They have tried for years to master their symptoms by egocentric will power. "Smoking is an addiction with me. I have tried hard but I cannot overcome it. Help me to strengthen my will power and to subdue this vice!" The harder the client tries, the more certain it is that he will relapse. He is in the grip of a vicious circle. His Ego-image is engaged in a deadly struggle against his creative forces.

What we call "will power" represents the last reserves of the Ego. If they were to succeed, the creative forces would be repressed once more. The method here has to be the opposite of "reinforcing the will power." All egocentric (and that means conscious) direction of the will should cease. The client has failed to grow up. He should accept his failure and become a little child again. Lying on the couch comfortably and safely, he can be the baby and toy with

his thoughts and emotions, not in accordance with his grown-up and well-disciplined will, but in accordance with his underlying undisciplined creative nature. Good and bad things will pour out indiscriminately, and the reason for his smoking and the reason why he cannot stop smoking will become clear if he only learns "to let go," to discard his censorship, and allow himself to be a nasty little child.

The method of free associations does not do its job within an hour or within a week. It always takes many hours covering a period of several weeks, and the main technical point is that the client's hunger for logical interpretations must not be satisfied. It is characteristic for the inanition type to watch himself, to interpret and judge everything that happens to him or happens within him. If he learns to open the floodgates, he still is watching the flood rushing through. It is very hard for him to refrain from measuring the tide. "How many feet of water have we gained today?" And when he finally refrains from measuring and watching, he expects the counselor to take over. At the end of the hour, he wants him to sum up what has been achieved. He wants to regain his customary attitude of the inanition type. "For a whole hour I have managed to eliminate my own censorship. You have been the censor. Now tell me the result of your observation."

It is extremely important, especially during the first half of this cure, that the logical evaluation is postponed. Nothing of the material should be lost. Everything should fall into place eventually, but the counselor has to do this job for a long time by himself. He has to fit together the pieces of the puzzle or try to fit them and rearrange them when he was mistaken, without discussing this work with his client. The latter will be dissatisfied. His legitimate desires for understanding are frustrated. He does not know what is going on and actually feels treated like a small child. But this is exactly what is needed. The creative forces have to be released before they can be used. If the counselor judges and evaluates and pigeon-holes them all the time, they will refuse to flow.

The counselor as a judge creates even more of an inhibition than the client's own censorship.

However, the client, as an intelligent adult, has a full right to know what is done with him. The counselor should explain that this method is aiming at the elimination of all censorship and the revamping of all conscious will power. Inhibitions and addictions are the unavoidable results of too much censorship. Not only the symptoms of inhibitions and addictions, but their cause, the censorship, has to be removed. This may take a long time, but it can be done, and the method of free associations is the best means at hand. Afterwards, we shall spend hours in interpreting and rearranging the material. At the beginning several weeks should be given to the free-association method without any conscious interpretation. At the end, we may balance thirty minutes of free associations with another thirty minutes of interpretation.

The main obstacle in this method is the client's resistance. It provides the only justification for the counselor to break his silence. Resistance is the only thing he should interpret immediately. If his interpretation is correct, the resistance will disappear. (See Chapter Two, Section 3.)

The "soft resistance" can easily be recognized. The client produces only those associations which he thinks will please the counselor, or he says flattering things more directed by his egocentric will than by unconscious motives. The counselor should point out that this is in keeping with the attitude of a child who tries to be the good white dwarf of a good white giant. "Dismiss all endeavor to please your white giant. Don't care whether he is white or black or a giant or a dwarf. Just say what comes to your mind."

The harsh resistance, if it expresses itself in words, can be overcome just as easily. The client may say, "This is the silliest situation I have ever been in. The psychologists must be foolish to expect any success from such a ridiculous procedure. This is an easy way for counselors to make money. They sit behind a screen and read the newspaper while the client stares at the ceiling talk-

ing nonsense and wasting his time!" The answer should be, "This is very good. Go ahead. Pour out all the negative things you can think of." Soon it will be clear that the client is furious not only at his counselor but at all authorities who have ever interfered with his egocentric attitudes. "Now I remember I felt the same kind of humiliation when I had to stand in the corner. Nobody wants to be a laughingstock, but I resent this kind of thing more than anybody else." The counselor should answer: "Try to remember more about this kind of resentment. Was there anybody in your early environment who exploited your helplessness or who felt malicious joy when you were defeated?" If the counselor hits the right point, a tidal wave of revengefulness will sweep away the client's self-control and at least for a short time he will realize what an "inundation" is.

The most difficult form of resistance is the complete lack of all associations. "I do not know what to say. I do not feel anything. Nothing comes to my mind. I am as dry as an empty bottle." The old classic answer is that this dryness indicates either the coming up of some criticism against the counselor or of some unpleasant memories which the client does not want to express. In most cases this is true, and the counselor can overcome the difficulty by saying, "Please call me a moron if this is what comes to your mind, or if you feel like murdering someone, say so. It won't harm anybody. Or if it is a sexual fantasy, in whatever perverse form, never mind. Most people have such fantasies. It is not unusual."

In a few cases, however, this method fails, and we need other devices or the client would not come back after some hours of complete silence. We can look at pictures or listen to music or read poetry and observe the emotional reactions and intellectual comments or childhood memories which are evoked by such stimuli. If this fails too, it is better to exchange the method of free associations for the method of interpretation and to come back to it at some other time.

It is not easy to be a good listener. The counselor must not take notes (he is an artist, not a scientist). But how can he remember

innumerable apparently inconsistent associations if he does not write them down? He cannot do it by will power or concentration. He is in the same position as his client: He has to relax, to abandon his egocentric effort and his desire to be an outstanding psychologist. He has to be an undisturbed receiving set, or, better, a photographic film which registers all impressions without any censorship. If he *wants* to remember, he will forget. If he *wants* to understand, he will be confused. If he takes in the material as it comes along, the pieces of the puzzle will find their places without any effort. It is as if a landscape emerges from a thick mist. At first a mountain peak appears in the distance, and a tree in the foreground; then a house in between; and finally all major objects can be recognized though a haze still conceals the details. It is an artistic recognition, not a scientific analysis. It presupposes a calm and receptive mind and an unprejudiced and well-balanced emotional structure like a sensitive sounding board.

The counselor should keep silent not only toward his client; he should remain silent within himself also. It may be difficult for him to refrain from all psychological and philosophical comment in his own thoughts. He may be convinced at a given moment that now he has the key to the secret and that the whole picture is clear in his mind. But a few minutes later a new association may prove that the key was not yet the master key and that only a small part of the picture was clear. The counselor's inner silence means: he should remain silent within himself also. It may be difficult; or, if this is impossible, he should at least keep his inner picture flexible enough to be improved by future additions or to be replaced by a better picture if this is necessary.

This inner silence of the counselor has three implications important enough to be mentioned separately. The first is the Biblical commandment, "Do not judge." Not only our moral condemnations are a deadly poison for the art of counseling, but all judgments whatsoever. The client stole apples when he was a child. He betrayed his fiancée when an adolescent. He is unfaithful to his wife. He is plotting against his boss. He has spent money

that did not belong to him. If we say that all this is bad, we certainly do not tell him anything new. Our job is to understand, not to enforce the moral law. If we understand deeply enough, the moral law will prove its validity without our help.

Some clients cannot believe that the counselor will respect them as human beings if they tell him about their perversions, and deviations, and crimes. Words and explanations do not convince them. Only the counselor's attitude, the expression of his face and the timbre of his voice—the things which he cannot control—will reassure the client that the human relationship with his counselor is not impaired by any kind of confession. But this presupposes, of course, that the counselor is actually able to respect the human dignity of his client regardless of what he has done. Respect, warmth, and acceptance cannot be donned as a costume. Even the best actor would not deceive the unconscious of the suspicious client. The counselor has to be thoroughly human, without any pretense. All moralism and legalism, indeed everything short of real Christian love, will interfere with the success of the cure.

On the other hand, when the client begins to believe the unbelievable fact that he is not condemned for his shortcomings, he will assume that the counselor condones everything. "Then you mean it is all right to tell lies, and steal, and seduce innocent girls? Then I can go on doing with a good conscience what I have done so far with a bad one?" The client is in full rebellion against all moral authorities, and he wants to register the moral support of his counselor on the side of the rebels. Here again is a point where the counselor should break his silence but only for one short and decisive remark. He should say something to the effect that he does not condemn the rebel nor does he condemn any kind of authority. If we do not judge the thief, we cannot judge the policeman either. Nor can we judge the judge who judges the thief. We have to refrain from all judgment for the time being. What is right and wrong, what should be done and should not be done, will become clear in due time.

This attitude opens the way for a deeper kind of confession. The

counselor's art of good listening fills the client with confidence. He regresses into the "Primitive We-feeling," the counselor becomes the "White Giant," and the long-closed doors of repressed memories open up. The original relief which the client felt when he began to pour out his complaints and resentments has already changed into a sort of confessional repetition of his whole case history. Now deeper layers are uncovered. Fantasies come to light which the client never saw in his conscious imagination. It is as if he were dreaming while being awake. Unconscious tendencies and great old images become visible far beyond the individual capacity of the client's personal creativeness. The unknown worlds which Jung has described as the "collective unconscious" begin using the client's conscious mind as their channel. The floodgates are open and the counselor is confronted with the task of keeping the inundation in check. By neither condemning nor condoning the individual deviations of the client, the counselor has managed to keep the personal Yes and No in balance and to allow the super-personal background of human life to express itself in its super-personal style. The client, after so many years of inanition, suddenly suffers from inundation. For certain moments he becomes a medium or a tool of collective powers. He may think he is going insane. Powerful projections of collective images may change his whole life.

Now it is high time to exchange the method of free associations for the method of interpretation. Nobody can figure out scientifically when this change should take place. If interpretation begins too early, too much inanition will persist. If it begins too late, too much inundation may endanger the client's equilibrium. Here again only the artist can make the right decision.

3. INTERPRETING

If you hear a noise in the attic, you want to explore its origin. You are uneasy until you know exactly who or what caused the noise.

Then you decide what to do or not to do about it. The activity of the human mind, like a pendulum, is normally swinging in an arc, running through the three phases of observation, interpretation, and action. If we observe something we cannot interpret, our action is misdirected. If we observe too little or nothing, our action exhausts itself in futile interpretations of unessential observations. This latter case represents the "inanition" type, while the former corresponds to the type of "inundation."

Human nature tries to sustain a balance among the three phases of its activity. If our client observes something within himself—a physical pain, an unusual emotion, or a startling thought —he asks for an explanation in order to re-establish the disturbed balance. The counselor feels the natural tendency to interpret immediately what the client tells him. "I did not want to come today." "That is resistance. You probably have to say something you do not want to say." If this kind of conversation prevails, the work of counseling will be kept on the level of everyday life and it will take a very long time before it reaches any depth and achieves any kind of success.

The method of free associations provides an unusual amount of observations which, so to speak, cry for interpretation. The client asks, time and again, "What does this mean? Why do I feel these emotions? How can I hate and love a person at the same time?" The counselor has to postpone the interpretation. He can tell his client that everything will finally become clear, but he should neither promise nor intend to do the interpreting all by himself. The co-operation of counselor and client is not a conversation in which the client contributes the material and asks what this material means, while the counselor gives the answer by providing an adequate explanation. A period of free associations should be followed by a period of interpretation; but that does not mean that during the first period the client does all the talking while the counselor fills the second period with his own wisdom. Both periods show the co-operation of counselor and client, though in different forms.

During the free associations, the counselor's silent presence is of extreme importance. Without his being there, and without his photographic memory, the associations would either not come, or if they did come, they would be forgotten and lost. During the time of interpretation, the counselor has to be more active but he should not give the answers. He should simply raise the right kind of questions. The client is the one who does the interpreting just as he was the one who produced the material. But the counselor sees to it that the interpretation is correct and that it comes along without too much delay, just as he saw to it that the material was produced and collected in the right way. The teamwork of counselor and client is responsible for the interpretation as well as for the production of the material.

The client is speaking of his mother. For some days he praised her in the conventional form: "She was a fine woman, very conscientious, nice and kind and just, loved by everybody, with an excellent reputation in the community." Then there follows a week or a month of violent criticism. "I know she does not deserve it, but I hate her. Of course, she did not mean it, but I remember she punished me when I told her I had seen a horse with six legs. I was afraid in the dark and wanted her to keep the door open but she closed it, and when I cried and screamed, she spanked me. I wanted to die in order to punish her." A flood of complaints and accusations pours out. The client is quite bewildered by his emotional involvement. But it convinces him that his relationship with his mother was not as good as he thought it had been. The "breach-of-the-We" becomes evident. The tragedy of his childhood which he had forgotten or ignored for so many years comes to light again. He has to face the fact that he actually grew up almost as a motherless child. But the interpretation of this new discovery is postponed.

Some time later he remembers a Christmas day on which he was sick; how his mother sat at his bedside, reading stories to him, and how they day-dreamed together about the diamond castle and the knight in golden armor. "Can you see him?" asked his mother.

"He has three huge feathers on his helmet." "Yes, Mother, I can see him. The feathers are blue and white and red. And I hear the stamping of the horse." "Yes, and his sword is clanging against his spur." There was a complete understanding, a oneness of imagination which never could be surpassed. This is the primitive We-feeling which prevailed before the breach-of-the-We. The client had forgotten not only the tragedy of his childhood; the fact that he was in the paradise before it was lost had been even more deeply repressed.

When the time for interpretation comes, the client clamors for an explanation of his changing attitudes toward his mother. The counselor would like to point out in a splendid piece of oratory that the three phases of the lost paradise, Adam's fall, and the later conventional adjustment, followed each other chronologically in this sequence while the client, with his emotional associations, had to experience them in the opposite way. He went from conventionalism, through the tragedy of Adam's fall, back into the original state of innocence, oneness, and paradise. All this would be true but it would not help the client. Intellectual explanations may be beautiful; they do not change anything unless the individual who needs the change discovers the truth and the beauty by his personal effort.

The counselor's task therefore is to help his client with the discovery, but not to do the discovering for him. The counselor should speak as the lawyer or mouthpiece of one layer of experience after another. He may describe in strong colors the tragedy of the lonely child when he felt betrayed by his mother. Then he should switch and depict with the same fervor the primitive We-feeling which preceded the tragedy. He should say that this is to a large extent the general destiny of children in our civilization. By doing so, he forces the client to look at his own childhood more objectively. The counselor now represents the client's childhood, while the client himself looks at it from outside. A short time ago he was inside his childhood and the counselor seemed to be outside, observing him like an interpreter. Now the client is the inter-

preter, looking at his own childhood and at the counselor (who is the lawyer of this childhood) at first with amazement, and then with growing objectivity and understanding.

"I see it makes sense. The natural tie between mother and child was destroyed rather early. I have evidently never forgiven her though I know she had no bad intention. We later patched up the breach by conventional 'love.' I have to forgive her and to accept the fact that she could not help doing what she did. And I have to accept the fact that I have done exactly the same thing to my own children." The client interprets his own past from a new and higher standpoint, and at the same time he discovers the next step he has to take: he must forgive consciously and deliberately what he had covered up by conventional forgetfulness and so-called "normal respect for his mother."

This achievement of interpretation may provoke a new outburst of emotional reactions. He may discover or reinterpret the whole life history of his mother, exonerating her completely and switching the blame to her childhood and her parents. In this case it will not take much skill on the part of the counselor to let the client discover the next piece of truth. Behind the guilt of the grandparents, there lies the guilt of the great-grandparents, the guilt of the whole century and of the human race. The private tragedy of the client's childhood is traced back to the "original sin" of mankind. For a moment it seemed almost impossible for him to forgive his mother. Now this is easy. But he cannot forgive those unknown human beings who started to hate, to betray, and to offend each other; and soon he finds a new object for his accusation. "Why did God create men in such weakness? Didn't He know that men would hurt men, that little children would be locked up in dark rooms, and that love would be replaced by stupid discipline, and that this would create anxiety and hatred and cruelty?"

The material which had to be interpreted so far was limited to the client's case history. His memories, his old emotions revitalized by free associations, and his present symptoms caused by

his childhood tragedy provided the stimuli for a new explanation of his destiny.

Now the counselor is confronted with a larger task. The client's case history becomes a typical example of the case history of mankind. What the parents did to the child can be explained and forgiven. But what the Creator did to creation cannot be explained nor forgiven. The client's emotional involvement does not decrease by the shift from the personal to the general plane. On the contrary, his personal grievances remain the source of his emotional tension. But he becomes the lawyer of mankind, and he feels justified in his lawsuit against God if he pictures his own case as one of the many billion cases which show God's cruelty and the inadequacy of His creation.

The client, of course, expects the counselor to become God's lawyer and to defeat his (the client's) plea for darkness. But if the counselor were to accept this challenge, he would be caught on a higher level in the same old temptation which threatened to defeat him earlier on the level of personal issues. The client has to discover the new way and to take the decisive step entirely on his own. If the counselor were to take him by the hand and show him the way, he would not only be God's lawyer but also the client's White Giant. The client would accept the new light on the authority of his counselor, and the result would be idolatry: the counselor would replace God. If the counselor's name were Smith or Brown, the client would become a Smithian or a Brownian. He never would find himself and never would find God.

The counselor should repeat the client's question, restating it and elaborating on it as the client's own interpreter. "Yes, why did God create man so 'weak,' giving him the freedom to do right or wrong, forcing him to decide what to do and not to do without equipping him with complete wisdom and complete understanding of the purpose of creation? What may have been God's purpose in doing so? What would we do if we were in His place?" Again the roles are exchanged; the counselor becomes his client's mouthpiece. He represents the latter's present point of view and

formulates the problem in such a way that the answer at least becomes possible. But he does not give the answer himself. He forces his client to look at the problem from the other side, and that means from a new point of view. After some time of hesitation and evasive arguments, the client must discover the simple truth that the Creator wanted to create self-responsible individuals. He had to give them freedom of decision, together with the possibility of learning and growing through trial and error.

As soon as the client has stated at least tentatively the new understanding of creation, the counselor may mention some of its positive implications. "Assuming the hypothesis that we have to learn by trial and error, we must assume that we can look at a series of errors from a new and higher viewpoint. After having run around in a maze for several years, we discover a way of lifting ourselves up over the maze and looking at it from above. We understand its principles and shall never be lost in it again." The client's answer will be: "The main question then is how we can lift ourselves above the maze. Some people evidently keep stumbling around in it until they die."

The counselor finds himself once more in the temptation to advertise and sell his highest value, namely the creative nature of men. But he has to stick to his Socratic method of raising questions. He may say: "When A and B start a discussion, neither one knows the answer to the question which they discuss. Two hours later they may know several possible answers. Then they are tired and go to sleep and the next morning they wake up and the answer is as clear as daylight. Have you ever had such an experience?" If the client is wary enough, he will try to defend his pessimism by denying this question. But it will be easy for the counselor to prove that the client as well as everybody else is creative every second of his life. He speaks, and is only vaguely conscious of what he wants to say. While speaking, he succeeds in clarifying his ideas. He can start a sentence without knowing what its end will be, but he comes out all right and the laws of grammar as well as of logic are satisfied; and, above all, an idea has been formulated which the

individual did not anticipate when he started to speak. Finally, the client is forced to admit that there is some little creativeness working within him and within everybody, but he will find a thousand But's and If's in order to avoid the simple conclusion that he can avail himself of the creative power of life.

The argument should never transcend the explanation of the material at hand. Philosophy and theology as such should not be discussed. When the available material is properly interpreted and the client has understood the deeper meaning of his own interpretation, the lawsuit is dismissed and we have to wait for new material. Another period of free associations may follow, or the client may learn now to produce or find the material in the intervals between the consultations. He even may learn to interpret the new material to a certain extent and discuss with the counselor only that portion of the material which he cannot interpret, or the interpretation of which appears questionable.

The result has three aspects. First, the client's case history is rewritten from a new point of view. Second, this new point of view applies to the case history of mankind and provides a new philosophy of human life. Third, this new philosophy throws new light on the relationship between the Creator and his creation. The old question, "Why did God put me in that particular place where I was born?" becomes part of the larger question, "How much can we understand of the inherent purpose of creation, and how far can we explain, with regard to this purpose, why I had to be the person I am, born in this family, under these circumstances, and with my particular needs and aims and tasks?" The answer will never be complete, but it will be sufficient to give us a new basis of action and a new frame of reference when we have to interpret new observations.

4. TRAINING

PEGGY, a little girl of five, was so timid that she did not want to be left alone for one minute. Her mother had been oversolicitous during Peggy's babyhood and now did not know how to help her daughter to become more independent. The child psychologist established a good contact with the girl, showing her pictures and telling stories about them. They had a wonderful time together, especially when the psychologist pretended to be the child, with Peggy taking over the role of the adult who explains the pictures. "This is white snow," said the psychologist pointing at a green summer landscape. "And this is a green meadow," she added with regard to a snow-covered hillside. Peggy laughed and laughed and told her pupil how stupid she was. Independent judgment was not impossible for Peggy when she pretended to be a teacher.

Soon they battled about the question whether two and two is five or three. The psychologist maintained that it must be either five or three until Peggy decided once and forever that it was four. Mathematical evidence became the basis of Peggy's self-assertion. She experienced what truth is, and that no authority can interfere with it.

What the child psychologist did with Peggy is "positive training." Alfred Adler has discovered and presented the classic form of this phase of counseling. The client does something new and daring, transcending his former limitations, and he does it alone, the counselor assisting him only in an indirect way. By challenging the client's judgment, the counselor induces him to judge; by pretending to be ignorant or helpless, he forces the client to take the lead.

If you hire a trainer to develop your skill in tennis, he will play "against" you, confronting you step by step with situations of increasing difficulty. Does he train you or do you train yourself with his help? If he is a good trainer, you will soon be independent of

him, playing with your friends and seeing the trainer only occasionally for a professional check-up.

In many cases, especially where inhibitions and compulsions are concerned, the positive training is an essential part of the cure. The counselor has to be a trainer in two different forms. First, he has to be his client's sparring partner, provoking his creative reactions. Later he has to send him on independent missions, standing at the side lines like a coach who helps to inspire confidence by his presence.

It is worth while to study the different relationships between the client and the counselor in the three phases of the swinging pendulum: observation, interpretation, and action. Observation can be independent from the very beginning. But the decisive discoveries in the client's inner life can best be made in the counselor's presence. Some time must elapse before the client is able to face disagreeable emotions and remain objective while remembering nightmares. He can learn to do this only because he knows that he can soon discuss the whole situation with his counselor. The next step frees him to the extent that all observations are made while the client is alone, and only a few of them are submitted to the counselor for interpretation.

Interpretation needs the counselor's co-operation longer than the two other phases. When the client learns to interpret all his observations more or less correctly, he is practically independent, though he may feel the need to see the counselor still at long intervals.

The third phase, "action," is essentially independent from the beginning. There is a primitive way of working together ("We act —not you, not I, but we"); but this kind of training is necessary only in severe cases of infantilism and some psychotic inhibitions. In the field of counseling, it does not occur. The counselor, as a sparring partner, provokes independent actions; and even if the client does something which he should not do according to the rules of the game, the counselor will be satisfied. His goal is not to

teach the game, but to teach independence. Failure and success are important only as far as they provide new observations, such as pride, optimism, pessimism, impatience, and call for a new and deeper interpretation of the client's inner attitude.

In the final stage of the cure, the two phases of observation and action will more or less coincide. The client is out on his own. He does his work or tries to enjoy his recreation. He succeeds or fails; and what he observes, he tries to interpret either alone or with the help of his counselor. "Action" here indicates an extraverted phase, while "interpretation" refers to an introverted attitude during which the client tries to understand what has happened and to find a better orientation within himself and a new start for further activities.

However, the word "action" must be applied to inner experiences also. The client may be confronted with fear or anxiety while anticipating a difficult encounter with his boss or his sweetheart. Before he can "take action" in the outer world, he has to "act" inwardly. It is not easy to face anxiety. The client may know that his emotions are only stimulated by the danger of tomorrow and that their real source is a long series of catastrophies which he has experienced in early childhood. His task is first to "have" his anxiety, then to "face" it, separating himself from it, and observing it objectively as a sick man observes his fever. Thus he will learn to handle and use his emotion exactly as a swimmer learns to use the waves, which lift him up and throw him down but cannot drown him. This is hard work. An experienced trainer is needed, and here, too, the first steps of the training should take place in the presence of the counselor. Later the client may train for a whole night and discuss his success or his failure afterwards. While alone he will learn more from his success; but in the discussion with his counselor, his failure will provide more useful information.

An important factor during the time of training is the correct use of the "psychological measure." In overcoming an inhibition, the layman, and often the client also, thinks that the only step that

counts is simply to do what we do not want to do. If you cannot address an audience, you step up on the platform and talk. The whole cure is one step. That is the layman's measure.

The psychologist knows that there are innumerable steps in between. The client may be able to talk freely to a friend but not to a stranger. To speak with a stranger for half a minute—that may be a decisive step. Or he can speak to strangers whom he will never meet again, but not to his neighbors who know him so well. In this case, it may be an enormous step forward to speak to some strangers while a neighbor is somewhere in the background. One inch or almost nothing in the layman's measure turns out to be a mile in psychological measure. But the psychological mile is a mile only if it contains the principle of true progress. A small amount of inhibition must be overcome; the border line between what can and cannot be done must be changed. If the client achieves his "progress" only by deceiving himself or his counselor, using autosuggestions or drugs, the step does not exist at all, even if it be the complete step which the layman expects.

If progress is made, the circle between observation, interpretation, and action develops into a spiral. Mr. Harper is afraid of facing his boss. Observation and interpretation show that he transfers the authority of his father onto his present employer. He decides to act, keeping in mind that it is a businessman of his own age, and not his father, whom he has to face. The experiment partially succeeds. The conversation with his boss comes to a normal conclusion; but as far as Mr. Harper's inner experience goes, it has been a failure. He was much more excited than his encounter with his employer, or even with his father, would justify.

A new observation seems to point to something greater than his father's authority. A new, though tentative, interpretation indicates that a divine judge seems to be involved, though he cannot be exactly located. The transference of the father image seems to be based on the projection of a collective image of a superhuman judge. This leads to new action. This time Mr. Harper faces his boss while keeping in mind that this man is not only different from

his father but also different from the divine judge. Again the experiment ends in a mixture of failure and success. The success is not important for further progress but the failure can be exploited. Why was the client still afraid, and what was he afraid of? If the boss had been cross with him, he would have found the right answer. His boss as a human being had become unimportant; but the failure of the experiment still was important far beyond its significance in everyday life.

New and careful scrutiny of his emotional experiences convinces Mr. Harper that he is still afraid of God's judgment. All the earthly authorities—father, teacher, boss, and mother-in-law —are only tools or messengers of the divine judge. If Mr. Harper does not succeed in his argument with the boss, this proves that he, Mr. Harper, is not "acceptable in the sight of the Lord." He is Cain, not Abel; and he has no means of atonement.

This new interpretation forces him to revise his religious convictions. With great astonishment, he discovers many childlike ideas still working in his emotional reactions in spite of the fact that he had replaced them intellectually long ago by more philosophical conceptions. He has to reinterpret his whole philosophy of life, and his real action is to face his real Boss. He has to come to terms with his Creator rather than his employer. It will take time to solve this problem, but his inhibition regarding the employer has disappeared.

There are three main fields where the positive training applies. In the case of inhibitions, the client must learn to do what his inhibition prevents. (Speaking, in a case of speech inhibition; staying in a small room, in a case of claustrophobia.) In the case of compulsion, he should try not to do what he feels compelled to do. (Stop smoking, drinking, or gambling, in the case of addictions; stop washing hands, in the case of a washing compulsion.)

In much the same way, some individuals feel compelled to work and succeed in some particular compensation in order to avoid an outburst of inferiority feeling. In this case, such persons should try not to compensate their inferiority. (The musician who compen-

sates for the lack of all other achievements and enjoyments by his musical performance; the joker who compensates for all his failures by making people laugh—are examples.)

The result will be, of course, that the underlying problems—inferiority, helplessness, anxiety—come to light. The "positive training" at first reveals the negative aspect of the client's predicament. Therefore it has to be balanced by good observation and right interpretation. It provides the stimulus and the necessary energy for the progress of the cure if the method of free associations fails. And especially with extreme extraverts, it is the most efficient and sometimes the only possible approach.

With regard to the four types of egocentricity, the positive training can easily be described as an experiment with the experience of minus–100. The "Star" should put himself in the situation where he is ridiculous. The "Nero" should subordinate himself to a former servant. "Clinging Vine" should take responsibility and issue orders. "Turtle" should try to put at stake the last few things in which he is seriously interested.

However, it is wiser to arrange the positive training in a different way. The egocentric types are usually blended, and an experiment which challenges one of them (for instance, the "Star") can easily be neutralized by a temporary "loan" from one of the neighboring types. (The "Star" undergoes ridicule and excels in meekness and saintliness, but he remains a "Star.")

The callous types, "Nero" and "Turtle," must learn to feel a real concern. The task is to find someone whose feelings are at least of some importance to them. To give this person joy, making him happy by gifts or helping him by unexpected support, is something that transcends the former border line of their interest. If they fail, they will be disappointed for themselves as well as for the sake of the other person. If they observe and interpret correctly, they will discover that they have experienced a small amount of We-feeling, however diluted and however hidden under egocentric pretense. Their resistance against this experience will teach them the value of the experience itself.

The touchy types, "Star" and "Clinging Vine," should overcome their craving for harmony. Facing and enjoying small amounts of disharmony will sooner or later enable them to control disharmonious situations and to become peacemakers instead of appeasers. Their fear of disharmony turns out to be fear of their own lack of creativeness. If the experimental steps are small enough, the available remnant of their creativeness will suffice and they will learn that to be creative means to create harmony out of disharmony, and that no harmony can be created unless there has been disharmony first.

The proud types, "Star" and "Nero," want to be master of the situation all the time. They should experiment with the unbearable situation of being mere objects in the hands of some other "Nero" or "Star." To be a loser, to go through defeat, to be disgraced, and still to survive—that is what will help them to discover the imperishable value of our human dignity. It is easy to say that even the slave remains a child of God, but as far as we are "Star" and "Nero," we cannot apply this statement to ourselves; and consequently we will be haunted by anxiety until we have experienced the truth of the paradoxical statement.

The humble types, "Clinging Vine" and "Turtle," must learn to use power and be responsible for its use. Their experiment is to take chances, not only for themselves but for other people also. Success will surprise but not yet convince them. Failure will be water on their pessimistic wheel; but if observation and interpretation are correct, the experience of failure will prove that success is possible, and that the minute difference between a little more and a little less faith decides the outcome. Choose a smaller step next time, something that your faith can master, and you will see that your creative reaction overcomes the difficulty. For a split second, the joy of adventure and victory will appear before it is drowned by your old pessimism. If the training continues, there can be no doubt about the result.

In many cases, the training of observation, interpretation, and action is sufficient to solve the client's problem and to equip him

for a new life. In other cases this trilogy provides only the first half of the cure. It removes obstacles and clears the ground for the decisive work in the deeper layer. In any case, it gives us the right start.

5. GUIDING

The difference between training and guiding can be described in two ways. It is a difference of aims as well as of methods. But it has to be stated from the beginning that in our practical work the border line between these two functions of the counselor cannot be clearly drawn. They blend like two liquids. Theoretically, however, the difference has to be kept in mind, and delay or failure are the penalties if this is neglected.

The goal of training is the development of a certain attitude or skill which the client knows but could not adequately acquire. A child knows what arithmetic is. He has worked hard in this field, but he is convinced it is too difficult for him. By the right kind of training, he finds that arithmetic is not so magical a performance as he thought it was. He knew the problems; he even knew the rules for their solution; but he did not know how easily these rules can be applied. His knowledge and skill grow in degree but not in kind. He was a poor arithmetician; now he is a better one. The whole development remains in the field of arithmetic.

The goal of guiding is the transition from one field of experience into another. By training, the boy acquires skill in arithmetic: by the right kind of guidance, the next area is opened up: geometry. In some cases it is advisable to conquer at least in principle the rules of arithmetic before the first problem in geometry is presented. In other cases, however, the wise and successful introduction into geometry provides a new vantage point from which the "insurmountable difficulties" of arithmetic suddenly can be mastered. That two-sixths equal one-third was a mystery as long as it

remained an arithmetical problem. Now the child studies a circle (or the cross section of an orange), dividing it into halves, quarters, thirds, and sixths, and he discovers, with the genuine joy of an explorer, that (and why) two-fourths equal one-half, and two-sixths equal one-third. The right kind of guidance opens the way for better training, and in many cases where training fails, guidance succeeds.

The difference in method refers to the acting agent. Training is the counselors' art of making the client do what he thinks he cannot do. The acting agent is the client himself. Guidance is the art of helping the client to accept and use the natural forces of his development. The acting agent here is Nature or creation or evolution or, if you prefer, the Spirit itself. In no case should the counselor be the acting agent. His duty is to keep out of the creative process, to stimulate, guide, and protect it, but not to interfere and, above all, not to push or coerce.

The forces of Nature—or of the Spirit—provide the power as well as the form of the new development. But the client is free to accept, reject, choose, and use or misuse this power in accordance with the rest of his personality. Consequently two mistakes are possible: the client can refuse to accept the new development, or, if he accepts it, he can misuse it in the service of a wrong, and that means an egocentric, goal. The danger of being flooded or drowned by the new possibilities is less serious than it was during the time of "free associations."

Through the associations the client was confronted with emotions and experiences which should have been accepted and assimilated long ago. The overdue material usually rushes in like water breaking through a breach in the dam. It is in a chaotic state and has to be integrated and organized by the client's conscious endeavor. Through guidance, the client enters into a field of new possibilities and experiences, and there he finds not only new power but new form and structure. If he does not destroy this structure by ignorance or fear, he can grow into it, use it, and assimilate it without much difficulty.

The best example of a natural process of this kind is puberty. If the child is well prepared, the new interests and the new emotional power organize themselves according to his nature and temperament, and in keeping with the expectations of the environment. At the age of sixteen, the individual is quite different from what he was at thirteen. The change within these three years is a change in kind, while his development between five and ten was only a change in degree. Nature herself provides the new power and the new structure. If the individual is courageous enough, he will avail himself of this gift. If he is not prepared, he will be frightened and confused. Shunning the change in kind, he will try to integrate the new experiences into the former structure of his life, degrading the change in kind to a change of mere degree. If he succeeds, he remains childish; if he does not succeed, the new power will explode the old frame and the outcome will be neurosis or crime.

However, puberty is not the only progress of this sort, though it is the most conspicuous one. Time and again, we should climb from one level of development to the next. The number of levels that we may conquer and the number of years that we may spend on each level are not preordained. But many character difficulties and neurotic symptoms result from our refusal to climb. We try to stay on the previous level and to assimilate new experiences and new powers without accepting the new and higher form of consciousness and character. A good mother who refuses to behave as a grandmother when this development is due, finds herself in the same predicament as the child who refuses to accept the expectations of his puberty.

The changes of puberty and of menopause are conditioned by inner glands. The same is true—though to a lesser degree—with regard to many other changes in our life. But this does not mean that we are at the mercy of our glands. On the contrary, it shows that we can influence, adjust, and readjust our glandular functions more effectually than most experts and laymen admit. Physical, and especially hereditary, factors are strong, it is true; diet, exercise, and work have an unquestionable influence; but our mental

attitude, the activity of our imagination, and the form and scope of our emotions, prove to be decisive in the development or lack of development of our "glandular personality."

You can train your tear glands to produce tears as often as you need them in your strategy of life. Many monks and nuns train their sex glands so that their function disappears almost completely. Other people train them in the opposite direction until they can honestly say, "I need sexual adventures at definite intervals or I will go crazy." Some people train their whole system, mental, emotional, and physical, so that they cannot help exploding in fury at the slightest provocation. Others train successfully—though quite unconsciously—until they can withdraw into long spells of melancholy whenever they are confronted with disappointment or failure. We can understand the majority—though not all—of emotional peculiarities and reaction patterns as the result of an unconscious "glandular training."

Typical diseases, such as manic-depressive and other cyclic disturbances, have a deeper foundation, so far inaccessible to psychology and physiology alike; we cannot cure them by any kind of glandular training; but we can control their outer expression and decrease their symptoms to a considerable extent. This, of course, presupposes the co-operation between an experienced psychiatrist and a wise counselor; and the extent as well as the limitation of its success seems to show that a deeply rooted disease (e. g., manic-depressive insanity) is seriously aggravated by the patient's refusal, or inability, to accept the new experiences of his natural development.

The glandular training is an important application of what we call "guidance." But it presupposes a long time of co-operation between counselor and client, at least one or two years, though the intervals between the consultations can become longer as time goes on; at the beginning they may be of one week, and at the end, of one or two months. In some cases, such as irritability or moodiness, it is enough for the client to have an endocrine examination at the beginning and at the end of the cure. In other cases, such as

depression or impotence, careful supervision by an endocrinologist is necessary. And in most cases the glandular training should be ascribed to the field of psychotherapy rather than of counseling. But every counselor should be acquainted with the possibilities and problems of "glandular training." (We should reserve the expression "glandular treatment" for a cure by hormones in shots or pills, while the expression "glandular training" should be used for the change of glandular functions through mental and emotional discipline.)

The main field where "guidance" should help the client to catch up with his normal development can be described as "emotional maturity." The "inundation" type suffers from too many, the "inanition" type from too few emotions. In both cases the method of association and interpretation will make up for the deficiency in degree. If the client has reached adolescence before his deviation began, the sound emotional attitude of an adolescent can be restored by those methods. But if he is thirty or forty years old and his emotional development has been arrested during adolescence, the full development of his adolescent reactions will not solve his problem. He has not only to complete the circle of adolescence, but to add the circle of adulthood, and this means progress into a new kind of behavior pattern. It corresponds to the transition from arithmetic to geometry.

The transition from childhood to adolescence, known as puberty, can be described as a complete change of interest, valuation, and activities. The transition from adolescence to adulthood is more difficult to describe; the client is less aware of his failure, but the result is not less disastrous than the failure of puberty. The everlasting adolescent may be a pleasant companion in many respects, but in marriage, in friendship, and in business he is bound to fail. His emotional immaturity will express itself not only in too much or too little emotion (inundation or inanition), but also in the wrong quality of emotional reactions. Whatever he feels will be too primitive, too extreme (exclusively negative or exclusively positive) without differentiation and, above all, without

conscious control. The adult should control his emotions; the adolescent is controlled by his.

The differentiation of emotions can be compared with the differentiation of music. A child feels glad or sad; the situation appears black or white. The adult feels glad in spite of some sadness, or sad with some interspersed bright spots. To him the picture is a composition of light and shadow; there is no complete darkness or unadulterated light.

The development from adolescence to adulthood, or from one phase of adulthood to the next one, is not limited to emotional experiences. It comprises thinking and volition as well as feeling; but the emotional side provides the best measurement of what has been achieved and the best approach for further progress. The progress itself can be described as growing co-operation of feeling, thinking, and willing. Emotional maturity is possible only on the basis of deeper understanding and increasing control of will power. Refraining from impulsive action is one of its main presuppositions.

The guiding counselor can easily distinguish between two tasks: The client needs, first, detachment from too primitive emotions, and, second, new emotions of a more differentiated kind. Detachment should be achieved by mental and physical relaxation. The new and more differentiated emotions can be acquired by the acceptance of greater and more developed images.

The first task, detachment through relaxation, is especially difficult with clients of the inundation type. They are preoccupied with fear, resentment, anger, or greed. If they try to relax and "to forget everything," they are constantly bothered by recollections of what X has done, how bad Y is, or what they should have said to Z. Their muscles remain tense, their glandular system works on a wartime scale; and if the mind manages to keep the disturbing thoughts away from consciousness, the brain will simply learn to work unconsciously. Relaxation is a difficult art. The counselor can explain how the different methods work. But the client has to do it himself.

The very expression, "I want to relax!"—is contradictory in itself. It should be replaced by the statement, "I do not want to do anything." Some people learn to relax first in the center of consciousness. They dismiss formally and conscientiously all their sorrows and fears; then they proceed to physical relaxation, beginning with head, eyes, and neck, and ending with feet and toes. Other clients are more successful if they begin from the periphery. They relax feet and hands first, and neck, eyes, and forehead last. They should not forget, of course, to send away their thoughts and feelings on leave of absence, and to tell their chest to let the breathing take care of itself.

Some people succeed rather fast but enter into a kind of dizziness or sleepiness which prevents all further development. Others cannot relax at all and need the help of an expert breathing teacher, co-ordination teacher, or masseur.

In some cases the relaxation succeeds to a certain extent physically and mentally, but is interrupted by violent fits of anxiety, weeping, fury, or laughter. The counselor should expect such reactions, recognizing them as the results of regression into childhood situations, and handle them in accordance with the particular image which in all these cases is transferred or projected on him. He becomes the white giant or the good mother, the great fish that swallowed Jonah, or Goliath who tried to kill little David. If a co-ordination teacher or a masseur encounters reactions of this sort and no counselor is at hand, the result might be disastrous.

All regressions and emotional upheavals can be taken care of psychologically without too much trouble. They provide new material for the analysis of transference and projection, but they do not yet lead to the higher level of consciousness. The detachment, with all its serenity and quietude, has to be achieved first.

In cases of inanition, the quietude seems to be there from the beginning, but it is based on repression and self-deception. It is truce, not peace, and the attempt to relax completely may provoke almost as much turmoil as it does with the inundation type. In other cases the emptiness of inanition remains, and even the most

successful relaxation can only replace (as a client put it) "an uneasy and bitter dessert by an easy and sweet one."

The value of this detachment is the client's discovery of his own individuality as being different from any emotional state of mind. Instead of saying, "I am angry" or "I am depressed," now he can say, "I am. I simply exist; and I am conscious of my existence though I am neither angry nor afraid nor sad nor anything else." Self-discovery is a presupposition of adulthood. Its complement is the discovery of what we call "the great images." The nature and content of these images will be discussed in the two following chapters. At the time being, our main concern is with the method which helps the client to discover and face these images.

The method is best described by the name "imaginative meditation." The client may start with one of his well-known "complexes." Let us say he has a mother complex. He feels resentment and love, or he does not feel anything at all toward his real mother. Now in the state of more or less complete detachment, he begins to think about motherhood. To use the oriental expression: "He makes motherhood the object of his meditation." But he should not concentrate or focus his attention with great will power and exclusively on the abstract term "motherhood." He should ask himself in a relaxed way, "What do we mean by motherhood? What does it imply for me? Is motherhood always the same, or is there a history of motherhood?" One thing might come to his mind—for instance, a picture of the Madonna—or hundreds of associations may crowd in. He should remain comfortable and at ease, simply watching what happens on the screen of his consciousness. He may have to spend a long time, perhaps hours, perhaps a week or more, until the images take shape. He cannot do it himself. He cannot force the development to accelerate. Nor can the counselor do anything of this sort, though some good suggestion occasionally may be of great help. The acting agent is Nature itself, or evolution, or, if the client dares to use such a word, the Spirit.

Sooner or later, the personal memories of the client's "real" mother will fade away. Exaggerated examples of good or bad

motherhood will take their place; regressions into childlike excitement, hatred or joy, tears or exclamations, may occur; but the final result will be a new and clear understanding of the essence, values, and problems of motherhood.

The client's individual "mother complex" then takes the form of an unimportant illustration or application of a great principle. Eternal motherhood, the Platonic idea of motherhood, is what matters. Whether this or that particular mother was good or bad is not too important. As soon as we understand what motherhood means, we can repair the damage which has been done; and we can see to it that further damage, if it cannot be avoided altogether, is at least reduced to a minimum.

In this way, the great principles of life, motherhood and fatherhood, adulthood and childhood, marriage and solitude, are clarified and revitalized. To experience an image is infinitely more than to think up a philosophical principle. It is an emotional experience of objective truth and carries an unlimited amount of energy. How to handle this energy without misusing it and without being misused by it is the problem which results from successful "guidance." The client now is confronted with experiences of a new kind. Instead of wrestling with his personal emotions (if he is an inundation type) or with empty concepts and ideas (if he is an inanition type), he now has to accept and integrate new and powerful experiences which are at the same time general and personal; they apply to all mankind at all times and to the client in particular and at the time being. He becomes an integral part of the great stream of history, participating in its power and its responsibility.

6. INTRODUCING

At this juncture the counselor's job is to acquaint the client with the collective forces of human life. If the client belongs to the

inanition type, he does not know these forces at all and may even deny their existence. If he is the inundation type, he has experienced their power but does not know how to deal with them. He is at their mercy, blames his failure on them, and denies his own responsibility. In both cases the counselor's situation is similar to that of a swimming teacher. He must help his client to overcome his fear, develop his skill, grow accustomed to the nature of the new element without losing his wariness. All practice and inner growth are up to the client. The actual task is provided by the new element—the collective power—but the counselor's presence, experience, and confidence remain of decisive importance.

Like a guide in the mountains, the counselor has traveled this road many times. He appreciates its hazards and its beauties. He knows and respects the peculiarities of weather and terrain, without being subdued by them. Looking at him and learning from him, the client finds new courage and confidence when he is ready to give up. But the unique relationship between the collective forces and the human personality creates an additional problem which cannot be described by any comparison to physical experiences. The collective power seems to be embodied in the counselor, who, at the same time, shows his client how to handle this power. Or the power seems to be identical with the client himself, who nevertheless must learn to deal with that being which seems to be he.

If the break-through of collective power is strong, both client and counselor may be under its sway for some time, caught in the same predicament and struggling against the same influences, almost like a mountain climber and his guide in a snowstorm. If the counselor can manage to limit the onrush of the collective power to a small portion at a given time, the snowstorm, so to speak, is divided into flurries, and the client can take his time to adjust himself to the new condition. This is easier, of course, if the counselor himself represents the collective power, or, in other words, if the client projects a collective image on him. But it can

be done also, at least to a certain extent, if the image is projected on someone else.

Let us assume that the client transferred for some time the role of paternal authority on his counselor. That was discussed and recognized. For some days the transference seemed to be replaced by objectivity. But suddenly the client realizes that the counselor "has performed a miracle." The client's fear of authority which seemed to be an inherent part of his nature has disappeared. The new life, with new and colorful possibilities, seems to begin. The counselor, like a great magician, has opened the door, so the client thinks; now he should take him by the hand and lead him straight into paradise. The old fear of authority is replaced by awe and admiration—but the client is not less dependent; he has not grown up at all. He even behaves more childlike than ever. He used to transfer his father-boy relationship on all authorities; now he projects the collective image of the great magician instead.*

The client is in the grip of the projected image; and that means he is obsessed by the Ego-image of a young and innocent neophyte, worshiping his master. Projection and obsession condition each other; they represent the two poles of a powerful current which connects the client with his counselor and which finally may destroy them if it is not recognized and properly handled.

In this moment the counselor has an almost limitless influence on his client, but it is impossible for him to use this influence for its own dissolution. He cannot say, "In the name of my authority, I tell you that I have no authority." This would only add to the client's admiration. He would answer, "Your modesty adds to your greatness. It makes you divine."

The way out is a readjustment in the size of the images. The great magician is a white giant. The worshiping neophyte is a white dwarf. Counselor and client should understand that this relationship repeats an age-old pattern of primitive religion. They should strive to find out its positive meaning and its adequate form for our time. Then the collective power will not decrease but its

* Cf. *In Search of Maturity*, pp. 162–186.

structure will change and, as it were, become malleable. "We have to worship something and to stand in awe before someone, but the object of our worship and awe should certainly not be a psychologist, or doctor, or minister. Who or what should it be?"

So far the client was the victim of projection and obsession. Now he learns to recognize his oversized emotions as a quality of human nature. He understands their history in his own childhood as well as in the childhood of the human race, and he begins to see his own responsibility with regard to the future. The counselor helps him to distinguish between the creative power as such and the outer conditions which prompted this power to take the form of awe for the counselor's magic. The awe belongs to the creative tendencies of evolution, not to the counselor. The counselor was a tool, a casual help from outside. The creative process was bound to come—if not today, then tomorrow—if not this year, then ten years later. The client learns to stand in awe, to be filled with religious emotion, and at the same time to discriminate; to judge the nature and direction of his religious experience. The collective power is greater than he, but he can decide to what degree he allows it to sway him.

The subsequent steps of this development are even clearer if the projected image is a negative one. The counselor may become the black giant, the client playing the part of a black dwarf. The better equilibrium of forces then is achieved by the counselor's friendly invitation to attack him, criticize him, and fight him with all available means. "You tell me how you feel. I promise you not to fight back. I am not a giant, you know; you are not a dwarf. We are equals. Let us settle our problems in a new way." The more the client dares to voice his grievances, the more his fear of the black giant disappears. The roles change; for a moment the client becomes a giant himself, while the counselor looks like a dwarf. The see-saw teeters several times, then it finds its balance, and the new relationship begins to work. One client described this process in connection with a dream as "eating the giant." The client, as it were, eats and assimilates part of the projected image. He inte-

grates its power and establishes a balance between the image which obsesses him and the image which he projects. This new balance makes it possible for him to detach himself from obsession and projection alike. He recognizes the collective power as an inherent part of his nature and learns to use it in an adequate way.

The most dangerous form of the collective power is love. If the client projects the image of a lover or a sweetheart on his counselor and all the passion of his unlived life rushes into this channel, the counselor will have a difficult time. But the principle remains the same. The old collective images bestow all value on the beloved, while the loving one remains unworthy and devoid of influence. The more the client learns to face his passion, the more he recognizes that its true nature is "give and take." Here again the modern form which gradually replaces the primitive pattern is characterized by equality; and as soon as equality is reached, the superindividual power can be directed by the individual. Crude oil may gather in a pool and explode. Its destructive power is far beyond a person's influence. But if the crude oil is properly refined and used in an adequate engine, even the frailest of persons can manipulate the controls and hundreds of horsepower units are at his disposal. Collective passion can sweep a large crowd off its feet, but, properly channeled by well-prepared individuals, the crude passion changes into emotional maturity and serves the goal of creation.

The process remains essentially the same if the collective power is working between the client and a third person while the counselor stays on the side lines. The amount of energy then is usually beyond our control, but the counselor has the advantage of remaining an objective interpreter. His explanations are more easily recognized as correct, and the difficult duality of his roles as a partner in the play and an interpreter of the same play is avoided.

It is helpful to discuss the method and the goal of this development as early as possible. The client should understand what is going on. He is confronted with emotions which are stronger than he, or at least stronger than his former personality. He thinks he has to grow up in order to balance and integrate these forces; ac-

tually he learns to balance and integrate them, and by doing so, he is growing up. The differentiation between the collective power and the person through whom the power is coming to us is an essential part of the process. Sometimes it is a sudden discovery. In other cases, the truth comes to light gradually, is found, is lost again, and is found anew. But the success in distinguishing between person and power creates a new danger or, better, confronts us with a very old danger, namely, the assumption of demons and gods.

The young man discovers that his passion does not originate in his sex glands, nor is it created by his several sweethearts. He is able to distinguish between his passion and the person who arouses it. This enables him to see his beloved as a human being, but it almost forces him to personify his passion, calling it Venus or Amor or Demon Lust. This relapse into pre-Christian ideas ascribes too much autonomy to an isolated part of human nature. Passion is neither a demon nor a god; it is a function, not of an individual, but of the race. Its superindividual power has to be recognized, but its place in the order of human nature enables us to balance it by other superindividual forces. The young man's passion for his sweetheart can be balanced by his enthusiasm for his creative work, his political group, or his religious task. Each one of these emotions is stronger than he. Each one makes him part of a superindividual unit, and induces him to serve a superindividual purpose. But he is free to choose among them and to switch from one to another—only, if he dismisses all the others for the sake of one, this one will obsess him like a demon.

The task of the counselor is to introduce his client to the collective powers, or better, to introduce the collective powers to him. The method is: to establish the checks and balances between the pairs of opposites, the growing understanding of the individual's responsibility in face of superindividual influences, and our freedom of choice in spite of the overwhelming fear or attraction which dominates and blinds us if we do not understand our situation.

7. THE HEALING GROUP

COUNSELING, as we now see it, is in many cases an exclusive experience between the client and the counselor. For a short time the client's whole life seems to be focused on the counselor by transference and projection. In other cases the emotional drama remains in the realm of the client's previous relationships: transference and projection concentrate on one of his relatives, friends, or enemies. The counselor then enters as the third point of a triangle. But there are many clients who need a medical examination and treatment, or physical exercise, handiwork, artistic self-expression, painting, dancing, or music, or social entertainment, practice in discussion groups, and outdoor sports. Others need introversion. They should learn the methods of meditation, the art of silence and being alone with themselves. All this requires a well-trained staff of psychologists, physicians, instructors, and teachers. One client may be confronted with three or four helpers; transference and projection may be divided, one helper being the black giant, another the white one; or they may remain diffused so that the whole group of helpers is considered "the new home" or "the birthplace of the new life."

On the other hand, this client will meet time and again with other clients who are working with the same group of helpers. Friendship or envy, competition or co-operation may ensue. Transference and projection may flourish among the clients more vigorously than it does between the client and the helper. The group of clients, plus the group of helpers, grows into a natural and dynamic unit in which the particular relationship between the client and his counselor is planted like a seed in the flower bed. We call this unit of clients and helpers "the healing group." Its psychology is intricate and sometimes tumultuous like the cross-currents in a whirlpool. But if its dynamic is rightly understood, it can be used with great advantage for the benefit of the whole group as well as of every individual member.

However, the dangers of such a situation should not be underestimated. The clients may regress into some kind of primitive We-attitude, each one wanting to be the favored child. The helpers become the parents and aunts and uncles. The claims and expectations of "the poor little children" rise to amazing heights. Disappointments, resentment, hatred, and revengefulness are bound to follow. It takes more than one fully trained psychologist to rechannel all these rivers of negative excitement, and to transform them into constructive co-operation. All the helpers, therefore, should have been analyzed. None of them should ever be caught unaware by any kind of projection. The client *A* shows a picture to the painting teacher *B*, then is pleased with *B*'s remarks and points out that the psychologist *C* was not able to understand a dream which contained this picture. *B* should laugh and say that all interpretations are growing like trees and that both *B* and *C* would find deeper meanings in the picture next week, but the final interpretation is up to *A* anyhow. The client's attempt to play his white giants against the black ones should be understood and explained as a natural process, and the creative co-operation of *B* and *C* should convince *A* that independent individuals can remain integral parts of a higher unit in spite of all their differences of temperament and opinion.

There have been many experiments with "healing groups" in sanitariums, rest homes, and religious centers. Most of them have succeeded to a certain extent and for a certain time, but then they have deteriorated into conventional and commercial institutions. They succeeded as long as a nucleus of mature and co-operative individuals was carrying the responsibility. As soon as this nucleus disappears, the whole group disintegrates, its creative life is replaced by routine, and even the best charter and the wisest regulations cannot prevent the petrification of the whole group. In other cases, the group was too much alive from the very beginning, as it were. The nucleus contained too many people of the inundation type, and their co-operation was drowned by mysterious misunderstandings, disappointments, and mutual accusations. They

may have been mature in many respects, but their psychological training was not sufficient to master the additional power which originates through a mature We-experience.

The Freudians and the Jungians are, in general, opposed to this kind of group work. Their psychology shows them the dangers of so many intimate and intricate relationships. Alfred Adler, who did not see the dangers but knew the advantages of group life, was in favor of it, though the practical attempts in this direction were few and not especially successful in his time. The We-psychology combines the knowledge of the dangers (learned from Freud and Jung) with the knowledge of the advantages (learned from Adler). We have developed ways and means and methods which enable us to control most of the negative occurrences in group life and to use their dynamics for the development of the We-experience.

The presupposition is that too severe cases of neurosis and all border-line cases between neurosis and psychosis be excluded. Especially the compulsory neuroses, severe addictions, hysteria, and depressions must be treated by thoroughly trained psychotherapists. The healing group is limited to counselors and their clients. Psychotherapists and their patients have to work individually. This does not mean, of course, that in any given case a psychologist cannot be a member of a healing group if he happens to be a psychotherapist; but he should separate his activity in the group from his psychotherapeutic work rather carefully with regard to place and time.

The healing group can live together in a separated place, preferably in the mountains or at the seashore, but it is possible also to organize such a group in the suburb of a big city. There the members could live in private homes, boarding houses, or hotels, but there should be a meeting place where they could visit, read, or work at any time of the day. This center should be equipped with books and materials and, above all, enough room for the different activities of all the members of the group.

The staff of helpers should contain at least two psychologists,

one masculine, one feminine, several physicians, especially an endocrinologist, and a dietician. A co-ordination teacher and a breathing expert should be available. The arts should be represented by a musician, a singer, a painter, a dancer, a teacher of ceramics, and, above all, an expert in amateur theatricals. Most of the staff members may work on a part-time basis, and one person can fill several jobs; dancing and music, painting and ceramics may be represented by the same teacher.

The organization should be as democratic as possible. Fees should be paid directly from the client to the helper but according to a definite scale which is known to the whole group. Regular staff meetings should co-ordinate the activities of all the helpers and prevent one-sided projections. But the clients should not have the impression that the staff members exchange their secrets and conspire against the poor victims; otherwise the whole staff would soon become the black giant, and rebellion against the rules and welfare of the group would become the client's highest duty. He should be informed, therefore, by his psychologist as often as anything serious is discussed in the staff meeting concerning his case, and open meetings of the whole group should provide an opportunity for everybody to express his grievances, voice his criticisms, and suggest improvements.

The general meetings can become a training ground of highest psychological value. All egocentric mistakes that can possibly be made in a group discussion will occur and should be met with friendly understanding and firm defense of the group interest. The Nero will learn not to bully his fellow-men. The Star will refrain from speaking too much. Clinging Vine will dare to criticize someone for the first time in his life. And Turtle will discover that even he is interested in the welfare of the whole.

The life of the healing group is part of life in general; all the rules and laws of reality apply; the only difference is that an outburst of negative emotion does not provoke the same amount of negative emotion on the part of its victim. Negative emotions are accepted and tolerated as a necessary transition to more creative

attitudes. The healing group not only offers the adequate training ground for new activities and self-expression; it also teaches its members the most useful lessons in tolerance, understanding, and mutual sympathy. The similarities and differences of our human characters come to light; inferiority feeling and striving for superiority flare up to a ridiculous height and then disappear more and more in the new experiences of common interest and co-operation.

The value and dignity of self-expression can be discovered only if the individual's self-expression takes place in the presence of others. He should learn to be himself, freely and honestly, first while being alone, then as a member of the group of equals, and finally even in front of an authority who disagrees with him. Singing, dancing, or painting are the great channels of self-expression and emotional honesty for those whose mind is cluttered by too much education. Writing and speaking in clear, simple words is the way for those who do not trust their own reason. Finally, each one will find his own way of self-expression, his own art or field of activity, and his unique style which distinguishes him from everybody else. This is the way of individuation. But he also will discover the value of his contribution for the group and the place which his contribution has in the service of the whole. The more he integrates his own "unlived life," the more he will be integrated as a natural part of the group.

In this way, the healing group can become the "place of rebirth" and "the home of the new life" for many clients. But if the cure succeeds, they will outgrow the new home and leave it behind as the bird leaves the nest when his wings are strong enough. The center of gravity for some time rests with the group. The client feels at home only as far as he is accepted and supported by the group. Soon, however, he is not only in the group but the group is within him. He is in the new life, and the new life is within him. He still may feel much sympathy and loyalty to the healing group, though he recognizes its limitations and shortcomings. But he will find his task outside the group and will use what he has gained for the benefit of many other people.

The healing group with all its values and deficiencies is the replica of nation and mankind. It is a greenhouse of evolution. The We-experience, which develops its first roots and sprouts in the greenhouse, will grow into a sturdy tree, and will disburse its seeds over a large area in the course of the years.

PART TWO

The Contents of Counseling

Introduction

The pages which follow illustrate and apply the principles presented in the first half of this book. Through some practical case studies, and discussion of certain general phases of life, such as the family, masculinity, and femininity, we have tried to show the We-psychology in action.

It would have been possible to give one long and detailed case history. This was rejected because only one sort of problem would then be dealt with, whereas the counselor will meet with many varieties of cases. In order to present several sorts of situation, it has been necessary to abbreviate every discussion to its essentials.

Reference material for further study is furnished. We have avoided suggesting ponderous or highly technical reference reading, and have tried instead to include those books which are at once thoughtful, sound in their approach, and concise enough to be read by the counselor who is already busy meeting practical problems.

This illustrative material will, it is hoped, tie the We-psychology directly to everyday life. We hope that it will be useful to the beginner, in giving him some idea of the sort of problems he will meet. There may also be useful suggestions for the experienced psychotherapist who, accustomed to probing deeply into the collective unconscious, too often overlooks the importance of mere counseling on the level of everyday life.

CHAPTER ONE

The Ages of Man

1. THE FAMILY

MR. JONES, representing here the large majority of the counselor's clients, looks back upon the beginnings of his problem. He observes, "Well, my family was wrong to begin with. . . ."

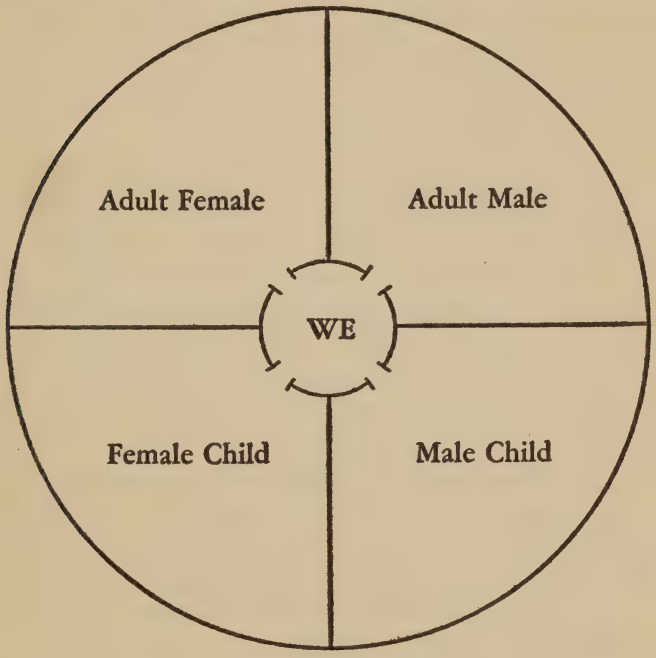
And the counselor is faced with the fact that family life, in and of itself, seems to be the breeding place of psychological problems. Before he can meet this challenge successfully, Mr. Hart, the counselor in this case, must establish his own attitude toward the family. This does not mean that Mr. Hart should have a rigid concept which he tries to impose on Mr. Jones. Such a procedure would be the antithesis of effective counseling. Rather, he needs to seek with each client new and truer realizations about the purposes of family life. But he should have some concepts of his own which are clear enough to insure that he and Mr. Jones will not stop too soon; that they will not be satisfied with hazy, theoristic "ideas." He should be sure that the conversation does not fall into vague intellectual discussion on the one hand, nor into rigid moralizing on the other.

In order to understand how Mr. Jones's family failed to provide him with the proper equipment to meet life, the counselor must have some idea why the family exists; what purpose it was

meant to serve, and in what respects, therefore, Mr. Jones's family fell short.

Let us imagine that Mr. Jones was the son of an exactly balanced family: his father and mother were living, he was the only son and had an only sister. His family was a unit with the four essential parts. (See Figure VII.) Each member's relationship to

FIGURE VII. THE FAMILY AND THE INDIVIDUAL



every other member had its own meaning and purpose. The family as a whole was an entity in its own right, cemented by an emotional condition: the feeling of being a unit.

Mr. Jones's father was an autocrat. He made a fair income, though not a remarkable one. He protected his wife and children against economic ills and social encroachment. In return, he expected obedience—even servility on occasions. At the same time

he expected his son to grow into a responsible, self-reliant man; his daughter to grow into a woman who would be at once morally reliable, sexually ignorant, socially graceful, intellectually mediocre, and emotionally stimulating. He expected his wife to fulfill all these qualifications too, except that he expected her to be sexually submissive rather than ignorant; and in addition she must be financially responsible and an adequate housewife who arranged things according to his preferences. Because he protected his family against everything which he considered an "ill" (that is, against hardship, knowledge of the world, and any very wide experience with their fellow-men), he demanded—and got, within limits—his wife's and children's concession to his concept of things.

Jones, Jr., then, grew up with a strong "family feeling." There are certain things that a Jones does not do; certain other things are expected of all the Joneses. There was little spontaneous love between the members of the family; but there was a great deal of observance of custom and routine courtesy, such as birthday parties, anniversary gifts, correct manners, and so on. Yet underneath all this rigid courtesy, young Jack Jones felt a dearth of meaning and vitality. He grew up, he now says bitterly, a coward: afraid of life, afraid of death, afraid of everything. He is now married to a woman as restless as himself. Their children, whom they are trying to rear according to a hodge-podge of psychological notions gathered from this source and that, are self-conscious, selfish, emotionally disorganized and at times well-nigh unlovable. He is sure, now that he thinks about it, that his sister Mary Jones has found life just as unsatisfactory as he.

Two things were wrong with this family; two things which interweave and influence one another; two things whose imbalance in one direction or another lie at the root of almost every difficulty which presents itself to Mr. Hart. (The exceptions are those in which physical or mental abnormality play a part; and counsel on these should be undertaken only with the aid of a psychiatrist or other physician, or referred exclusively to him.)

The first of these two fundamental problems lies in the falsity of the "We-feeling" between the mother and the father. Because that was false, there could be no spontaneous and thriving love and comradeship among the other members of the family.

This We-feeling should be an extension and development of that feeling of oneness which exists between a man and woman who attract one another profoundly. Mr. and Mrs. Jones may have felt this oneness at some time during their relationship; or they may have missed it altogether. Because it did not grow, the emotional tone of the entire family was false. Legal and social forms failed as substitutes. Because those forms were at variance with the inner psychological truth of the family situation, they added to the members' confusion, egocentricity, and neurotic trends.

The physical expression of the unity between the father and mother lay in the production of their children. The children were the literal and physical embodiment of their union. They were also the expression of their emotional relationship. It cannot be too strongly emphasized (and it should become clear to the client) that his mental and emotional health as a boy gave a comprehensive statement of the emotional situation existing between his parents. If the emotional situation was false or partially false, or if it was superficial or negative, then neither he nor his sister could experience a genuine We-feeling either. They had to have a feeling of strangeness or separateness or enmity toward other children, people in other social strata, or toward other races or nationalities. It is through the healthy, continual development and expansion of the We-feeling, first experienced between the man and woman, then progressively between them and their children, then all of the family and mankind, that empathy, understanding, and emotional warmth toward one's fellows ripen.

The second thing that was wrong with the Jones family was a basic misconception about the uses of the various members in relation to one another.

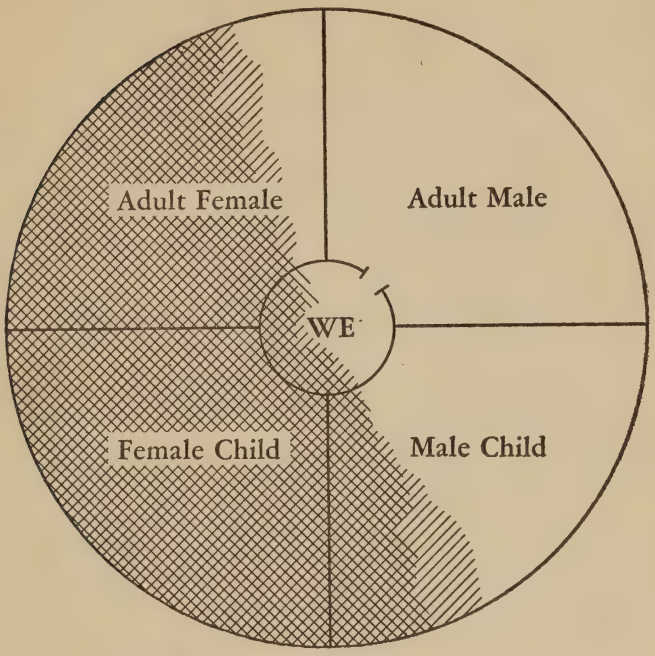
Each one of the Joneses was not only an individual; he also represented a phase of personal development, and a sector of the circle of family life. Figure VII illustrates not only the family; it also represents the psyche of every human being. Everyone is capable of developing all four sectors of his personality. If his life is to be rich and full, all four sectors need to be developed. He needs to be able to think logically and act decisively like a mature man; to feel and love like a mature woman; to be alive to the mythical and legendary qualities of life like a girl; to be aggressive for the right, and enjoy group activities like a boy.

These four aspects of the human personality are developed by the child who is reared in a home where all four sectors are equally respected and given an equal opportunity for expression. In the Jones family, the only one of the four aspects which met with Father Jones's approval and outright respect was the adult male. All other sectors of the human personality were deprecated. He repressed them in himself. His wife and children learned, more or less successfully, to repress them. The result was a lopsided emotional situation. These people were only about one-quarter alive; about one-fourth human beings. (See Figure VIII.)

But while Jack Jones was growing up, he could not help being a boy. His father, despising and repressing his own boyish values, unconsciously expressed this negativity toward his son. Jack developed a serious feeling of inferiority. Mr. Jones felt far more negative toward femininity than he did toward immature masculinity; so little Mary Jones suffered an even more intense feeling of inadequacy. Her mother never got a chance to outgrow the self-disparagement which nineteenth-century childhood had induced in her. The development of every member of the Jones family was thus faulty, limited, and untrue in its basis.

Upon analysis of these facts, all of which shape up from Mr. Jones's discussion of his parents' marriage, he and Mr. Hart discover that there are two fundamental purposes of the family: protection and development. Because Father Jones had thought only in terms of protection, and had overlooked the need and op-

FIGURE VIII. THE UNLIVED LIFE



portunity for personality development through the family, every member was emotionally crippled.

From infancy, Mr. Jones was faced with two fundamental alternatives. At birth he was challenged by them. Crises throughout the remainder of his life have emphasized them. One alternative, represented by the mother-relationship, is the pull back into the relaxation, unconsciousness, and passivity of the experience: *I and the mother are one.* This is the pre-birth, pre-individual experience. Through it, Mr. Jones was related to his tribe; to the past of mankind.

The opposite alternative is the urge forward into a new kind of experience: individuality, decision, action, the challenge to ex-

plore life and to develop one's separate personality. His father was the family's representative of these forceful values. Mr. Jones's attitude toward all problems has been conditioned by these two fundamental relationships: with his mother on the one hand, with his father on the other.

His relationship with his father was rather negative in many respects. Therefore, Jack had a tendency to shrink from experiences requiring that he act in a forceful, individual, and logical way. Had his father been a weakling, Jack would probably also have failed to develop masculinity to an adequate degree. If Jack had been a less sensitive and more vigorous boy, he would have copied or challenged his father, and would in his turn have developed a tyrannical temperament. And if his father had been a weakling and Jack robust, he would have become a Nero at an early age, provided other members of the family co-operated in the pattern set by the father.

The boy's relationship with his mother appeared to be positive. He clung to her, confided in her as he grew older, and looks upon her to this day as his ideal of womanhood: gentle, submissive, and patient. Unfortunately, the fact that he felt so much comforted by his mother's "peaceful" nature in contrast to that of his father indicated in the boy a tendency to want to withdraw from reality, "let things slide," and generally take ease in the feminine side of life. His mother, seeking some comfort for the emotional sterility of her life, unconsciously fostered his weakness. By encouraging him to become "Mother's boy," she inadvertently swallowed up his individuality. She became to him what psychologists term the "Terrible Mother," nearly destroying him. He became almost completely discouraged; lost initiative, daring, and creativity.

His sister, as it happened, rebelled against this combination of errors. Being psychologically more sturdy than her brother (and attracted by masculine values), she set out to assert herself against both parents. She overcompensated. Having no adequate background of experience or knowledge, she has become something of a casualty in the battle for freedom from parental control.

Mr. Jones, Jr., is now married to a woman who is partially aware of the results of his mother's coddling and his father's authoritarian attitudes. She has also some similar problems of her own, derived from her own childhood experiences. She has read some books and articles on child psychology; and in trying to avoid the errors of the previous generation, she is rearing the new group of children according to "the book." She is determined not to become a "silver-cord" mother. She does not perceive that she, like her husband, is overcompensating. She is hacking prematurely at the psychological umbilical cord which should still serve as the child's source of emotional sustenance. From their birth, she has put the children on a rigid schedule, refused to pick them up except when the clock says she may, refrained from all expressions of affection, and generally has done everything she can to thrust the children into independence before they are emotionally ready. The result is that instead of developing a favorable form of individuality, the children have simply become egoists, scrambling for their rights in enmity against their world.

To Mr. Jones, his head whirling with the realization of this tragedy of errors, there seems no way out. How can he and his wife compensate for their parents' ignorance and wrongdoing; yet not overcompensate? Where can they find a point of reference from which to begin their work? And toward what goal shall they strive?

Once more, Mr. Hart may refer to his diagrams. Each individual must begin with himself. When he has begun to clarify his inner problem, outer problems will appear less formidable and he will see the route through which they can be solved. Mr. Jones needs to examine his own unbalanced nature, and begin to open paths for development into all four quarters of his psyche. He needs to resolve and then to dissolve his fixed emotional habits, based on his lifelong misconceptions of what relationships are like. Those misconceptions are in their turn based on his relationships with his parents; and he needs to face those relationships fully, deeply, and with emotional honesty.

In so doing, he will discover the purpose of the human family: it is meant to balance and complete the development of all its members. It is meant to provide for everyone a mother-world in which to find rest and relaxation and renewal of strength and love; and a father-world which will encourage him to achievement and individuality. It is to provide a complete world, where his roots will find strong emotional nurture, through which he learns to be at one with other human beings everywhere. . . .

Typical problems which result from family maladjustments are discussed in the sections which follow. These problems have been classified rather arbitrarily. This is for convenience in reference. Actually, the age of the client is of secondary importance. Most of the problems discussed may occur at almost any age. But certain sorts of external pressure are likely to result in typical problems; and certain sorts of external pressure are more likely to occur at given ages. Although, therefore, the case histories are presented as though they occur in chronological order, they are related to the external pressure, rather than to the age of the client.

2. "THE PRIMITIVE" (The First Year of Life)

Jimmy Stacey is seven months old. His mother is young, conscientious, and discouraged. She comes to the parent-education counselor almost in despair.

"I just can't get Jimmy to eat spinach! He fusses so about everything; but the doctor says he's perfectly well. I guess he just has a stubborn streak. The doctor says he should have started spinach long ago; but I simply can't get him to try it."

Mrs. Stacey has tried to make an ideal home for Jimmy. But being human, she is egocentric; and her egocentricity inevitably interferes with this ideal. She should understand as a starting point (though this must be explained tactfully and without moralizing), that Jimmy's problem lies in a failure of adult effort. We haven't

yet found the right approach; when we do, Jimmy will co-operate. It is clear that the initial tragedy of childhood has already occurred in this case: the breach of the We-feeling which exists between mother and child. Our problem is to repair the breach as far as possible; and to learn how to lead the child from the primitive, half-conscious Original We-feeling, through the gradual development of individuality, until he reaches what we call the stage of the Maturing-We. Mrs. Stacy should understand how long a list of hazards interferes with that development.

Birth itself informed Jimmy with physical violence that he must become an individual. The rigorous schedule of the hospital added new blows against his feeling of oneness with his mother. But in normal family life, these events are largely lost in the mists of dawning consciousness, though they retain their impress on the unconscious mind. To the courageous child, they serve as stimuli to the attainment of individuality. If Jimmy is later discouraged by an excess of negative experiences, they contribute to egocentricity and in later life to neurosis.

Jimmy's trust in life is bound up in the We-feeling. The sense of being emotionally at one with his mother sustains him in mental and physical health as long as her own emotional health is good. But on careful thought, Mrs. Stacey recalls that his trust has received several severe blows. Her egocentricity is rather marked; she takes considerable pride in her intellectual attainments and frankly prefers business and professional life to motherhood. "But I'm going to do a good job," she adds determinedly; and the counselor silently infers that this also is an egocentric attitude. Whatever Mrs. Stacey does, must be done well, or it is unworthy of her! Later, as she studies her own personality defects, in the light of her relationship to her parents and the rigid transferences which she formed, Mrs. Stacey will have opportunity to discover this and change it.* Just now, she concentrates on what has happened to Jimmy.

The counselor points out that even if the mother is not espe-

* Cf. "Young Parents," Chapter Two, Part 2, Section 8 of this book.

cially egocentric, the breach of the We must come. Adult ways are different from infant ways. Sooner or later, the mother has to leave the baby just at the time he wants her most. The child is again challenged to realize himself as an individual.

From Jimmy's point of view, this separation at a critical moment looks highly negative. He feels discarded. He is no longer part of the unit. He cannot think of this challenge to individuality in positive terms. Life has put a new demand upon him, and he cannot encompass it. The We-feeling, requiring no effort from him, is remembered as a paradise from which he is now ejected.

Mrs. Stacey protests that she is rearing Jimmy scientifically. This means that she looks outside herself for direction, and sets aside her own judgment, feeling, and all spontaneous action with regard to the baby. Before she was ready to do this, she must have lost trust in her own femininity, and in her feeling for the child. In obedience to the theory, she has forced her "weak" feminine feelings into the background.

Jimmy submits temporarily to her rigid treatment; but his capacity for life is still very strong. At the least deviation his protest rises again. Mrs. Stacey's feeling, having been repressed, now appears to her in a negative light as all repressed functions do. But because Jimmy cries, her feeling is stimulated. She feels fearful, distrustful, deprecatory toward her own feeling. And she expresses this negativity toward the baby, in the form of irritation. Her rigid ideas have left no place for creative response to irregular situations; so she explodes into violence greater than the child's upon some occasions. Usually, however, she recalls some paragraph in a book she has read, and helplessly leaves Jimmy to "cry it out" until his exhaustion wins the battle for her.

Since birth, Jimmy's protest against this lack of emotional warmth has developed apace. His sense of being apart from his mother accumulates. He has begun to identify himself with his feeling of protest. This pattern of protest becomes his egocentric picture of himself. By now, he has already begun to say in effect: "I am a weak, whining creature who must strive to appear pitiable

so that someone will take pity on me and comfort me." Or perhaps, "I am able to force my mother through my rage to submit to my wish." Or, "I am able to charm her so that she will drop everything and attend to me." If his discouragement becomes deep enough, he will feel, "I am utterly defeated. Everything I have ever felt leads to a negative result. To feel is to be defeated. Therefore I dare not have any emotion; I am a turtle, crawling numbly along." These types of reaction, though they are of course not fully developed, are incipient in the first months of life. Mrs. Stacey needs to understand that her conscious and unconscious approach to the earliest phases of child care foster such protests.

Against this background, Jimmy's mother has tried to introduce him to strained spinach. Following her physician's instruction, she uses an optimistic tone: "Now we are going to eat the delicious spinach." For the moment, perhaps she feels the "We"—her oneness with the baby. In any event, the tone is one which her pediatrician would approve; and Jimmy is expected to respond.

But Jimmy is already suspicious; he is already outside the "We" to which she so confidently refers. "*We* eat spinach? Oh, no! I am *I*, and *I* don't eat spinach. I have forgotten about your *We*. You made me forget it; and now you may reap the consequences."

So the battle is on. Mrs. Stacey is thinking in terms of minerals and vitamins; she urges her idea. Jimmy's reaction includes the whole weight of all his processes, physical, emotional, and mental: he rejects his mother's idea with all the violence at his command. "I should prefer to die" is his motto.

The seriousness and depth of the problem will become apparent to Mrs. Stacey only as she begins to glance aside from the matter of minerals and vitamins and consider the emotional consequences. Jimmy is more complex than at first appears. To him, his mother is not simply another individual. It is through his relationship with her that his We-feeling is kept alive. She is his partner in the We. This We-feeling, the route through which alone he can feel at one with the rest of mankind, has narrowed to an impotent, ineffectual artery. It is not sufficient to overcome Jim-

my's egocentric resistance to his mother's commands. So far as the outer situation is concerned, Mrs. Stacey loses to Jimmy; or occasionally Jimmy submits to her. So far as Jimmy's inner situation is concerned, in either case the We-feeling loses to his developing egocentricity. His attitude may be expressed thus: "I cannot overcome my emotional resistance to this unreliable relationship."

It becomes a contest of wills and brute strength. Being young, Jimmy cannot live without his mother; therefore, he must come to terms. But he tries to change the very structure of his life by becoming a unit himself, displacing the family unit of which he was meant to be a part. At this stage of his life, he should belong to the family whole, absorbing the information, stability, capacities, on which his individuality will later be based. But the rigid conditions of his life, resulting from his parents' fears and emotional unpreparedness for parenthood, force him into a precocious egocentricity.

Jimmy tries to be the whole. He tries to be like Jehovah. His inner structure is warped into something like this: "I am *I*. My will and my purpose are the only real ones. Your purpose doesn't matter to me." The baby, not yet a year old, incorporates in his attitude the very essence of human egocentricity: "I have to exaggerate my importance, my power and my goal, in order to maintain my personality against my mother and everybody else."

In contrast to this whole picture of the deviation of the child born to civilized parents, the counselor will find it fruitful to study, and to recommend to his clients, some of the clear accounts of primitive child life. An excellent example, in palatable fiction, is the story of *Hosh-ki the Navajo*, by Florence Hayes (Random House, 1943). The author has absorbed and told with close sympathy the tribal feeling which affords rest and a sense of security to the children of a primitive group. The counselor will find other examples to illustrate his point.

Jimmy's problem is the problem of premature deviation. Mrs. Stacey has failed to immerse herself sufficiently in the We. Her exasperation with the baby's "unreasonable" attitude is egocen-

tric. One might say that she reacts without love; but that is not quite true. She loves her child, but she reacts as an individual instead of as a representative of the We. In so doing, she compels an egocentric attitude in the boy.

Egocentricity, rigidity, and lack of love are thus carried over from one generation to the other. The roots of egocentricity lie in isolation. It is not a matter of physical isolation, but of psychological detachment. The restoration of We-feeling on a continually higher and more conscious level is the task of Mrs. Stacey, and indeed the task of humanity.

But modern life requires scheduling in order to meet its complex demands. Both Mr. and Mrs. Stacey need to be creative in order to meet the challenge of a scheduled life, which often opposes the child's need for timelessness and the casual, matter-of-fact approach. Hosh-ki's grandmother feeding the baby mutton may have been unsanitary and "unscientific"—but the baby learned to like mutton!

The counselor may stimulate Mrs. Stacey's creative thinking along such lines as these; though of course he will arouse resistance unless he uses the ideas involved, rather than blunt questioning:

Is Mrs. Stacey compelling Jimmy to fit into a pattern of life for her convenience and that of her husband? How much is owing to her egocentric, possibly infantile, wish not to be disturbed? How much is nervous tension involved? (This is one of the disguises of egocentricity.) How much protest against legitimate feminine values is incorporated in both Mr. and Mrs. Stacey's attitudes? Are the masculine values genuinely mature, or do they usurp the throne intended to be shared equally with feminine values, like tyrants squabbling over a chance to rule?

Have the parents studied the rhythm of the child? The baby who is allowed for a few days to eat according to appetite and sleep according to need, will almost always develop habits as regular as a schedule. On the other hand, the baby's development will dictate legitimate changes in eating and sleeping habits as months go by, and parents need to make allowance for these changes.

Do the Staceys break the infant's habits arbitrarily for their own convenience one day, then expect Jimmy to conform again the next?

A study of the parents' emotional values and development is essential to the solution of infant problems. To young parents, required for the first time to defer to another's needs, the baby seems incredibly demanding. Actually, he is far less demanding than they suppose. It is like an algebraic formula: (Baby's needs + Baby's whims) ± (Parents' needs + Parents' whims + Parents' acquired theories) = ? And every factor is an unknown! Only objective and intelligent study can hope to evaluate any one of the five unknowns.

The proof of all attempts to solve these problems lies in the result. Does the feeling of oneness and confidence grow, in every member of the family? An increase in mere emotional interdependence between mother and child is a false appearance of We-feeling. The child whose inner sense of security is healthy will be friendly and undisturbed in the presence of strangers of all ages, or when left alone for reasonable periods. The victim of the Sham-We can face life with apparent courage only as long as his favorite slave (parent or nurse) is near.

All successful solutions will take into consideration the fact that the child from birth until approximately the age of seven is a primitive. His needs, wants, and satisfactions are primitive. His highest achievements are primitive ones: learning to endure with courage, to partake in the essential tribal enjoyments of rhythm, dancing, music, story-telling. Eating is to him, as to the primitive, not merely a physiological necessity but an opportunity for the enjoyment of tribal comradeship. Sleeping is not just a scheduled requirement but a time when he reverts to the utmost relaxation in the security of the tribe.

Mrs. Stacey can teach Jimmy through games to endure her absence, instead of "leaving him to cry it out." She disappears for an instant behind her hands; the baby looks about in fear: Where is Mother? She appears again quickly, and they laugh together. The

child learns: "Loss is not permanent. She will come back; therefore I can endure her absence." Mrs. Stacey invents games involving longer absence; Jimmy learns to be content over longer periods.

Mrs. Stacey does not need to teach Jimmy to eat. She needs rather to learn, herself, how to invest his meal period with a feeling of festivity on a simple, heart-warming level. Primitives are not critical of one another; they imitate one another within the tribe. The child will not criticize his parents' manners nor the sort of food he is served unless he has been driven into egocentricity. He imitates their manners and accepts the food until he is discouraged and made rebellious by the adults' criticism.

Similarly, the primitive sleeps when the quiet, relaxation, and security of the tribe make him feel sleepy.

Jimmy's whole problem, from birth for several years to come, is not so much one of how to teach him to conform to adult living as it is to teach Mr. and Mrs. Stacey how to reawaken their own repressed, forgotten, and too-often deprecated primitivity. As they do this, they also develop into more nearly complete human beings. And they learn an emotional communication with the child which enables them to entice him forward, without words, into a higher cultural development.

3. "THE PRIMITIVE" (Ages One to Three)

When George Dillon was eighteen months old, he went into his father's study and pulled out all the technical books which stood on the lower shelves, used them as blocks, and built a nondescript pile which afforded him much satisfaction. His mother, coming in and finding him in this forbidden place, did not stop to examine the books and see whether they were marred; nor did she recall what the baby book said about the child's right to explore. She forgot what her mother had told her about being patient. She

spanked George resoundingly, put him to bed, and herself began to cry in shame and despair.

Six months later she had spanked George so many times, and for such obvious naughtiness, that she was almost ashamed of having been ashamed that first time. Her husband had assured her repeatedly that you could not rear a boy without punishing him. Her mother had nothing to offer except dubious shakes of the head and ineffectual sighs; and George himself was becoming such a problem that Mrs. Dillon did not know where to turn. She came to Mrs. Yates, a parent-education counselor, for help.

In order to give effective aid, Mrs. Yates needed to help both Mr. and Mrs. Dillon resolve their own personality problems.* She also needed to give practical education about the situation of the young child, and the psychological effects of punishment.

George, at eighteen months or two years of age, can get about freely enough to do considerable damage; but he is not old enough to understand the reason for restrictions. His notion of order is different from that of his parents. By "order" is meant here the system of life: habits, activities, arrangement of objects, and so on. From his parents' point of view, George's notion of order is chaotic. As George sees it, his parents' notion of order is a cruel and incomprehensible rigidity.

As we have seen in the previous section, parental egocentricity forces the child to develop egocentricity of his own. No one can expect a child of George's age to disguise his egocentricity gracefully. He shows it frankly; and Mrs. Dillon often loses self-control in a furious effort to win the battle. Mr. Dillon assumes a rigid control which defeats the child even more deeply. The vicious circle of egocentric battle between George and his parents is already well established.

Mrs. Yates suggested that each of the parents, in his self-study, must discover his hidden goals.† Then they made together a

* Cf. "Pre-Marital and Early Marriage Problems," Chapter Two, Section 7; and "Young Parents," Chapter Two, Section 8.

† Cf. pages 24–30.

study of George's goals. Wherever the two goals conflicted, it was certain that either or both goals were egocentric.

The true goal of both parent and child is centered in the "We." It is to grow, to attain maturity, to acquaint oneself more richly with the world and with mankind. Mrs. Dillon discovered that "maturity" to her meant to hold herself rigidly in line with the manners and customs of society; and that she was trying to rear George to do the same. Mr. Dillon found that his concept of maturity was an almost military obedience; and he came to see that this was a false ideal which would always be at odds with his conscious goal for George, which was to have him develop initiative and manly courage.

The true goal—development for both parents and children—must be served from many directions. It came as something of a revelation to Mr. and Mrs. Dillon that they themselves should be as much concerned with their own development as with George's. This growth must take place in many directions: in human relations, interest in the external world, capacity to use one's body, one's reasoning processes, one's emotional powers; ultimately, to reach toward a spiritual synthesis. Every restriction which blocks growth without offering an opportunity to offset the block will have negative effects on the personality.

But George's urge is chaotic. Mr. Dillon objected quite rightly that it is an equally serious error to fail to direct him. His creativity must be channeled into activities which are fruitful, and at the same time harmless to himself, other people, and his material surroundings. At this point, Mr. Dillon spoke somewhat sarcastically of those parents who, having studied some psychology, have gathered the impression that their job is a negative and vacuous one: a kind of passive resistance to infantile aggression. Mrs. Yates agreed that the children of such parents often develop an aggressive, restless neurosis which unfits them for happiness and renders them incapable of coping with reality. The parents' task is, on the contrary, a positive if delicate one. Put in the broadest terms, it is *to see that the child's creativity finds creative expression.*

The Dillons need first to establish a family order which is sufficiently flexible to include all individual needs. This presupposes that no one individual will impose his schedule on the others. Neither father, mother, nor baby should be the adored tyrant, with the rest of the family fitting their lives into the pattern of his carpet. True, to submit is often the easiest way to maintain a semblance of peace. But if his family submits, the tryant cannot possibly mature. He may appear mature; but actually he solidifies in his opinions, and solidification is a mere caricature of maturity. Maturity includes a recognition and correction of one's own errors. Mere swings of the emotional pendulum from one form of action to another are inadequate substitutes for real maturity, which outgrows those forms of activity and attitude which prove to be in error.

The second necessity is to study the fundamental attitude of the child.

In his healthy, original state, George's attitude is the attitude of the Viking. The Vikings were a daring and beautiful people. Their purpose was to conquer the world. In the eyes of those whom they conquered, however, they were not beautiful; they were terrible. The mission of the little child is also to conquer the world. To "conquer" for him means to explore; to "make it his own," as we say of the student who masters his subject. At the moment in which George is conquering, his splendor may be apparent to no one but himself—and perhaps to a few child psychologists who do not have to pick up the pieces after his triumphant progress. It is obvious that for the sake of the preservation of culture, the child's order must outgrow the Viking period.

Most parents, like the Dillons, resort to punishment as a means of restraining the child. Systematic punishment has even been recommended occasionally by teachers and counselors as means of "training" the child "not to touch."

At this point we meet a very difficult problem: the difference

between the dead attitude and the healthy, living attitude. When George is punished, he learns: "To follow my own nature; to be myself—is wrong. If I am myself, I am wrong. Also, I see that it is dangerous to touch all beautiful things. Therefore I put my hand behind my back. I avoid coping with reality in this way. I prefer obedience to punishment. I become the good child; and to be good in my new terminology means to become the dead child, the non-Viking, the non-adventurous child."

George has become caged in his fear of the consequences of adventure. In relation to situations requiring initiative, he has become unproductive, uncreative, fearful. His primary objective *was* to grow. His objective now *is* to keep out of trouble.

Many years later, if overpunishment persists, George will have difficulty in love, marriage, and vocational life. He will suppose (though perhaps unconsciously), "I have a sexual problem. I have always felt that there was something furtive and unhealthy about man-woman relationships. Now I am afraid of the awful beauty of love and I am impotent; or I overcompensate and am brutal. In either case my wife and I are miserable."

If George were a girl, her basic objective, to grow, would likewise be stifled by overpunishment. She will long to fall in love and marry; but instead she retreats in dread. Or she will pretend to marry, while withholding her real love within a cage of frigidity. Her false pattern has become: "I avoid risking punishment by denying myself whatever is beautiful."

Countless problems which are supposed to be sex problems are not actually so at all. They are character problems related to this thwarting of the child's faith in his primary objective. Countless other problems which are thought to be vocational maladjustments are not fundamentally so at all. They also are character problems. The individual fears to reach out and accomplish what is desirable.

The more sensitive the child is, the less punishment is necessary to thwart him. Often words or looks of deprecation or contempt

are more deeply harmful than any punishment. And no adult can ever accurately estimate the degree of any child's sensitivity, either to punishment or to deprecation.

The third step is to lay the basis for practical solution by establishing a new point of view.

Are Mr. and Mrs. Dillon honestly more concerned with the maintenance of their idea of order, and with the value of household furnishings, than they are with the creative attitude of the child? At this question, Mr. Dillon laughed heartily and his wife smiled thinly. "I don't know about your 'creative attitude'—but he sure had better keep out of my books!" The very fact that most parents would find this question laughable is an indication of the depth of our egocentricity. Like the Dillons, most of us are committed to the preservation of the material evidences of security. In dealing with the child, we are presented with the challenge of the two apparently irreconcilable goals which have split humanity's thinking since the beginning of history: devotion to material security on the one hand, and to creative growth on the other.

The deeper goal underlying all striving for material possessions and preserving them is peace. The individual who has not outgrown the wish to return to the mother-world clings to the soft peace of material possessions.

The deeper goal underlying exploration and the struggle for attainment is discovery of one's self. The individual tests himself against new experiences, and so learns what he is. When he has discovered his real capacities, inner peace comes to him as a by-product. The disruptions of life will continually startle everyone out of the pseudo-peace of the pseudo-mother-world; but these same disruptions add to the zest of the individual who depends upon his inner equilibrium as his source of peace.

The more Mr. and Mrs. Dillon understand this, the more they will be able to study George's problem objectively. In the light of their understanding that ultimate happiness for them and their children depends upon a healthy spirit of adventure, they can agree on a standard of values.

The results will be simple and practical. So far as household furnishings were concerned, Mr. and Mrs. Dillon decided to store certain things during George's infancy, and to lock others or put them out of reach where he could admire them without being able to touch them. It is important to have some beautiful things in every household; books and art objects which develop everyone's sense of the esthetic. The We is enhanced by the family's enjoyment of these things; but not unless the children are creatively taught to love and respect them. This cannot be done through punishment.

Teaching the child to revere beautiful objects is more effective than punishment, for at least two reasons. First, the child develops a love for the beautiful; second, he develops confidence that he has a legitimate part with the rest of mankind in its enjoyment. Success in teaching him depends upon the vigor of the We-feeling between the parent and the child. Mrs. Dillon had at first to make a conscious effort to learn what comes to the We-feeling parent unconsciously: how to hold her breath and speak in a softened tone, moving her hands slowly and reverently, while helping George to touch something fragile. When she had learned, she discovered that the things she had formerly grabbed from him were as safe in his hands as her own. Not for long, of course, because George's capacity for attention is limited; but for the short moment that his attention lasts, she risks very little. The care and reverence for the object is in the We. "*We* feel it."

Now and then, however, even in a We-feeling family, accidents are bound to happen. Jane, not quite three years old, has been "helping Mother dry dishes," and has broken an expensive piece. Considerable We-feeling still exists between Jane and her mother. This means that every emotional reaction of the We expresses itself in both the mother and the child. Whatever the mother feels, Jane will feel also.

The destruction of the beautiful dish is a real loss to Mrs. Sloan. But if she feels or says, "I am angry because you have broken the dish," something even more beautiful will be destroyed: Jane's

trust in her part in the world's beauty, and her trust in the We-feeling which existed between her and her mother. The healthy emotional reaction would be, "We are sorry. What a pity! This beautiful thing is lost to both of us." Mrs. Sloan expresses honestly what she feels: regret and dismay. Not anger with Jane, who was living up to her capacities. The child learns to feel distress and regret too, without complete discouragement. And of course, Mrs. Sloan will avoid future accidents by keeping her fragile things separate, so that Jane may learn to help without imperiling her sense of security by being responsible for precious things. The mother's tension will decrease also when these things are out of the child's reach.

This simple example illustrates the possibility of expanding the emotional life of both mother and child through the expansion of the We. Emotional honesty here contributes, as it does in all human relationships, to a living, creative development. Static "psychological rules" would be worse than useless in dealing with these situations which arise in every home. Rules impede the very development we seek: the creative growth of mother and child.

Most of those problems of childhood which apparently are related to immediate crises are actually proof that the We suffered disruption long before the crisis appeared. The child who is jealous of the new baby, or fearful of being left with strangers, or unable to adjust to playmates, is fighting to preserve his egocentric self-evaluation because he has lost the sympathy, courage, and inner stability which are associated with a healthy We-feeling.

The cure must always include the same essentials: discovery of the lack of love between the parents which frustrates the family's emotional health; bringing the parents to a new sense of adventure to be shared with the children, as the inhibitions blocking the parents' development are resolved.

4. "THE PRIMITIVE" (Ages Four to Five)

Charles, aged five, has been stealing crayons from his schoolmates in kindergarten. The teacher brings him to the school counselor for correction.

Consultation with the boy and his mother brings out the following facts: Charles is the youngest in his family, after three sisters. He has been "spoiled"; his natural manliness has been inhibited. He no longer dares to make straight for his goals in a direct, "manly" way. Not only so: his goals themselves represent flights from reality. In games, he must be the hero: the supercowboy to defeat all supercowboys. But in the face of reality, his courage evaporates. He cannot face any real difficulty, nor can he endure hardship or deprivation.

The pampered youngster is as much at a loss in the face of reality as is the punished child. Pampering results in a dead attitude, too: a deadly dependence upon the appearance of harmony and good-will from those about him. Charles revealed the core of his difficulty when he remarked in substance: "If it's hard, I don't want to try it. I can't do it; and my sisters would laugh at me."

The child does not understand that his position is egocentric; nor is he aware of its rigidity. He does not know anything about the causes of his behavior. He accepts himself as he is: whatever he does seems to him to be perfectly right and natural; inevitable. He certainly is not aware that his unconscious projects upon his sisters the image of the Giant. So long as they are not annoyed, they appear to his unconscious to be bright and friendly; he is pampered, accepts it, and basks. But they turn into horrible black monsters as soon as they find their little brother annoying or ridiculous. Dreading their disapproval, he inhibits his real nature.

Charles's entire attitude, in phantasies, dreams, work and play, corresponds to this interplay in the unconscious. Every human be-

ing is both subject and object. As subject, he acts, decides, thinks. As object, he is acted upon, accepts decisions, and reacts. The healthy person is either subject or object as life demands. Charles has become the object of his sisters' regard; his capacity to be subject has withered. But the power to endure hardship, and to adhere to legitimate goals in the face of discouragement, depends upon the individual's capacity to be subject. Therefore, Charles, having lost this capacity to a large degree, is extremely sensitive to hunger, thirst, cold, heat, to teasing and any sort of friction between himself and his associates.

When the child's courage becomes insufficient for him to oppose the giants openly, he learns how to assert his will secretly. His sisters and other female authorities are especially likely to represent the giant to him; but other people may also receive his projection. He withdraws from open battle on all fronts, letting his enemies believe that they have achieved their goal and that he has become once more the object of which they would approve. Secretly, however, he remains subject. He does what he wants as long as he is not caught. He steals, cheats, tells lies; and if all outer activity is discovered and barred, he clings to a furtive dream which will grow increasingly complex, circuitous, and removed from reality as the years go by.

Thirty years from now, this child will have vocational difficulties: he will stick to a job only as long as he is obviously successful; or if he must accept a lesser position in order to live, he will daydream about past successes and mythical future triumphs instead of investing himself fully in the creative work which challenges his capacity. He will also have marital troubles: like all pampered people, he will marry the woman who flatters him most, tire of her flattery and resent the dearth of reality in their relationship; but being incapable of enduring the hardship involved in asserting himself, he will submit in outer appearance while secretly continuing to daydream of a real life; or perhaps indulging in affairs which are made wretched by his fear of discovery.

The life pattern of this unfortunate individual is already well

established in the kindergarten boy. Far from renouncing his goals as he appears to do, he merely goes about to reach them in another way, which is unseen and out of danger's reach. Instead of being a conqueror, he becomes a thief. In his own phantasy he is as courageous as a Viking; but he never gets beyond egocentric daydreams, punctuated with anxiety dreams and phantasies. Unless and until some overwhelming crisis proves the total ineffectiveness of his pattern even to himself, no revolution will occur: Charles is fated to live circuitously, the victim of his own superstitions about "destiny." His outer style will be cramped and rigid, his inner life toneless and increasingly stale.

The counselor's job entails pointing out to Charles's parents the inevitable results of the style of the boy's rearing. Not only must he show clearly the reasons for the present negative pattern; he must also show just as clearly why the future neurosis is unavoidable unless a major change in the family pattern takes place. Among other points, the counselor should show, too, how the normal child would react to difficulties.

Every youngster's life includes negative experiences. Every child has to be blocked by opposition—sometimes by insurmountable opposition. Billy, another five-year-old, enters the play yard of the kindergarten and runs to the swings. But Roger beats him to it. If Billy had been overpunished, he would shrink into a dead attitude: "I didn't want to play, anyway." If he had been overpampered, he would also suffer from a dead attitude: "I'll pretend not to care; but I'll sneak ahead in line. Somebody will let me in." But Billy is neither discouraged nor markedly egocentric: he struggles for the swing, acknowledges that Roger got there first, calculates the length of the line of youngsters now waiting to swing, and turns to race for the slide, where the line is moving more rapidly. His immediate goal was to swing; his superior goal was to enjoy an activity. If the lower goal became unattainable, he cheerfully substituted another means of attaining the superior goal.

The goal of the pampered child, however, is rigid. It is his desire

to avoid defeat, failure, and sustained effort. He wants to preserve what little is left of his capacity to act independently. This is the end of his spirit of adventure; from now on, he has to live on the defensive.

As soon as Charles's parents are called into the consultation room, a further crisis is just around the corner for the child. His parents are shocked and frightened at being called for consultation; and their vanity is hurt. In order to prevent the parents from creating a greater problem for the boy through their own egocentric reaction, the counselor needs to be alert to all the varieties of mask behind which parents hide their egocentricity. He cannot help the child unless he has a clear idea of the type of pressure which is being applied, and can help to modify the egocentricity which characterizes the family. Following is a list, almost in outline form, of some of the sorts of parental pressure which lie in the background of most maladjusted children. Specific suggestions for working with adult egocentricity are in the first section of this book, and in the division on middle life in the present section.

Ambitious parents drive the child to excel in accomplishment beyond his nervous capacity, often beyond his intellectual and physical capacity. Three sorts of parents are likely to be ambitious: the successful person who wants his child to follow in his footsteps, the unsuccessful one who wants his child to redeem his own failures; and that peculiarly presumptuous person who "humbly" asks for "nothing but" complete security. This unconscious form of ambition is actually the most arrogant of all; because no one, not the mightiest monarch or tycoon, has absolute security; and he who demands it is in effect demanding that evolution and the very course of life itself shall stop for his sake, in order to guarantee him his existence.

Parents who expect too much of their children, in what Jung * has called the *persona* (that façade of manners and "socially acceptable" conduct), do violence to the spontaneity of the child and hence to his creativity.

* Cf. *The Psychology of Jung*, Jolan Jacobi, Yale Univ. Press.

Unimaginative parents, dull parents, "overadult" parents (those who are too sophisticated or too scholarly), emotional turtles, and that extremely unfortunate combination, one dull parent and one brilliant parent—all stifle the child's creativity much as an unresponsive audience stifles the creativity of an artist.

Oversolicitous parents may work havoc with the child's natural spirit of adventure.

All types of parental conflict, especially those hidden behind polite or conscientious masks, are intensely discouraging to the child because he mirrors quite unconsciously the conflicts of his environment.*

In order to work effectively with the case of our five-year-old who steals crayons, the counselor must discover the type and source of the parents' problem. This, of course, may take several consultations. Having understood this as far as they are able, the counselor and client together will study the child's reaction. In every case, the child will respond to pressure either by resistance or by an attempt to fulfill the adults' expectations. In both cases, hypertension will result. Charles's tension took the form of retreat into phantasy and evasion. Once this sequel is clear to the parent, he will realize that in order to help his child, he must relieve the conscious and unconscious pressures which have forced the boy into egocentricity.

Parents who still believe that they can continue in their own egocentricity and at the same time expect the child to forego his wrong behavior, will do well to study his nightmares, tantrums, and other nervous manifestations such as facial spasms, grimaces, nail-biting, and the like. Tantrums, which may be spoken of as a waking nightmare, often present a special problem at this age. If the parent realizes that forces from the unconscious overwhelm the child during a tantrum just as they do during a nightmare, he will know better than to punish or respond with violence to the tantrum, and will seek instead to understand the tension which caused it.

* Cf. *The Inner World of Childhood*, F. G. Wickes, Appleton-Century.

In every case, a simple explanation built around a diagram similar to Figure IX is helpful to the parent. The counselor draws first the central circle A, explaining that this represents the child at birth. The line zero-zero is then drawn, representing his approach to human relationships on a spontaneous, unspoiled level. Other circles along this line represent all other human beings whom the child meets. The normal individual makes contact with them directly, without a feeling of inferiority or superiority.*

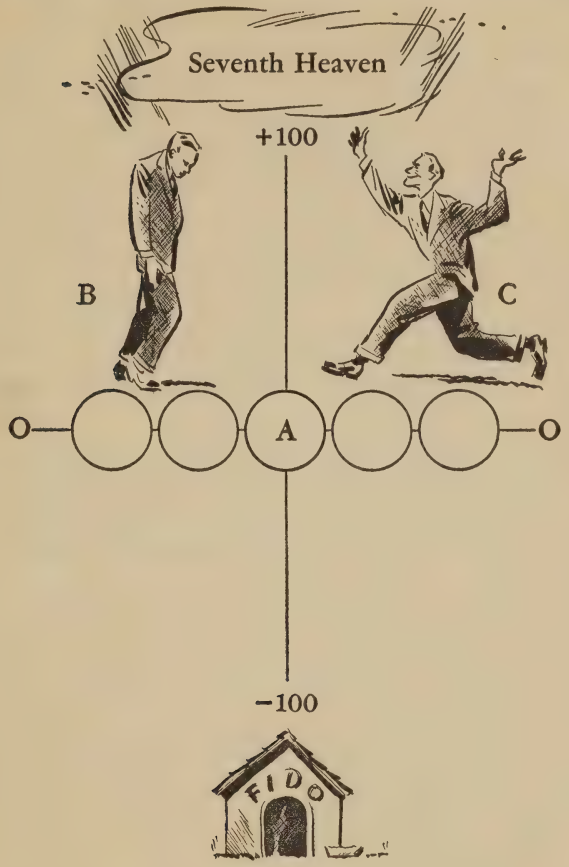
But Giant B. punishes the child and forces him into the Doghouse (the experience of feeling −100), the abyss, where he feels inferior to the rest of his world. No human being can endure living in the abyss; so the child seeks means to rebuild his lost sense of security and his self-esteem by stealing, lying, cheating, naughtiness, and mischief. Or he surrenders to the discouragement and his nervous system shows its protest by negative habits. Even nervous symptoms gain the pity and attention or at least the annoyance and attention of the adults; and this is more endurable to the child than neglect.

All efforts to rebound from the −100 situation must be overcompensations, because the child is now made to feel so insecure that nothing less than +100 will suffice to reassure him. Therefore he seeks to live in the clouds, a kind of "seventh heaven"; a dream world of unreality, phantasies, and exaggerated self-evaluation. As often as the negative pressure from the Giant forces him into the doghouse, he responds by this sort of retreat from reality. Only if parental pressure is relieved can he hope to begin to cope with reality again, and to meet other human beings on the level of zero.

But if the child has been pampered, as with five-year-old Charles, Giant C. has lifted him out of reality already, holding him aloof from the necessity to meet the common obstacles of life. Since his strength is untried, and not developed by healthy coping with reality, Charles dreads ordinary reality *as though it were an abyss.* The ordinary hardships of ordinary life discourage

* Cf. *Let's Be Normal,* p. 34.

FIGURE IX. THE STRUGGLE FOR SUPERIORITY



him so completely that whenever he must meet them alone he is depressed to the level of −100.

And when the adults are unreliable in mood, now pampering, now punishing—as most adults are—the child is in a constant state of inner tension, seeking to compensate in one direction or the other. Family life becomes a contest, parents and children each seeking to cap the other's emotional climax.

In Charles's case, a re-education of the older sisters and a diversion of their interest into other channels would be essential. It might become necessary to send one or two of them away to school if the family's finances could stand that burden. In any event, means must be found to direct the family's concentrated attention away from the boy and into channels sufficiently stimulating to them that the intensity of interest is definitely withdrawn from the boy. Everyone must learn not to allow his appreciation of the child to depend upon whether the boy is successful or unsuccessful in any given effort. This does not mean that love is withdrawn; on the contrary, it means that love includes Charles's success and failure without prejudice. It does not mean condoning half-hearted effort; but it does mean laying emphasis on the interest he takes in the occupation itself, instead of upon the family's emotional estimate of the boy's personal worth.

In general, our effort is toward encouraging both the children and the adults to cope with reality without undue discouragement over loss, or elation over success. Discouragement and elation must not be related to the enhancement of anyone's self-esteem, but should instead be related to satisfaction over tasks accomplished.

Instead of inventing punishments, we must see that the child meets with the logical results of his actions, or a practicable substitute for the logical results. Instead of pampering him, we must see that he is not deceived by apparently accomplishing more than he can actually do. Whatever the results of any action may be, negative, positive, or mixed, those results must be accepted by the child and *evaluated by him*. The parent must not superimpose his own evaluation of what the child achieves. If he does, we may be sure that that evaluation will be an egocentric one, related to the parent's vanity in the child's accomplishment. To express it will force the child to feel inferior or superior. The parents should express a healthy and genuine interest in the task itself; but it is better to express no interest at all than to express an interest insincerely, or to praise or deprecate the child for what he does. Instead of a conversation like this:

CHARLES: Look at the engine I drew, Mother!
MOTHER: Oh, what a beautiful engine! What a fine boy to draw such a great, big engine!
Or like this:
CHARLES: Look at the engine I drew, Mother!
MOTHER: Well, that's pretty good; but why don't you make the boiler smaller? I saw an engine Rosemarie drew yesterday; it looked much more like a real train than this one.
Let us have conversations more like this:
CHARLES: Look at the engine I drew, Mother!
MOTHER: Yes, indeed; let's look at it! It's lots of fun to draw engines, isn't it? Where did we see a train like this—was it when Daddy took us down to the station last week?
CHARLES: Yes. And we saw a mountain engine and a baggage car and a . . .

The child's interest is effectively directed away from egocentric vanity, and from a feeling of inadequacy as well. It is directed toward the central task of childhood: learning what life is like, and assimilating experience, within the We.

5. BEGINNINGS OF SCHOOL LIFE

THERE are at least two ways of stating every problem. There is the client's formulation at the beginning of his self-study; and there is the formulation as it appears after a period of successful counseling.

A useful counseling device is to have the client write a statement of the problem as it appears to him at the beginning of the work; then discuss it, perhaps in several interviews; and ultimately to let him restate it as it looks from the point of view of his new self-knowledge.

Even a very young child can participate in this. But whenever we work with children, the parents must also achieve a new atti-

tude. Unless this takes place, the child's advance will be short-lived.

Often, in working with children who are on the primitive level, the counselor will find it most helpful to talk very little with the child himself. Some children are sufficiently introverted so that they will understand very well the legend that the counselor tells: "You are not really afraid of Mrs. Black, you know. Did you think she was a witch? You must be like King Pellinore, who is not at all afraid of witches. If you let the witch win now, she will be winning all the rest of your life, I am afraid. But if you ride up to her on your horse ready for any sort of trouble, she will turn into a lovely lady and you will have no more cause for fear. After that, Mrs. Black will be just a good friend. Sometimes she will act like a lovely lady; and sometimes a little bit like a witch too; but that won't frighten you, because you won't be afraid of witches any longer."

In order to be able to tell legends so that the child understands and benefits from them, the counselor must himself be deeply aware of the significance of the myth as an expression of the primitive mind.

To the counselor who has not made such a special study, counseling with the parents alone is likely to be more fruitful. Then the solution comes to the child from the outside, as a result of his parents' change of attitude. Such outer solutions are often best for the child, as well as for parents who do not take a genuine interest in psychological development. For example:

Anne, six years old, has always been a healthy, lively child; but she is failing dismally in adjustment to first-grade work. The therapist elicits the following from Anne and her mother:

The girl is the youngest of her family by several years, having been born after her older sister and brother were half-grown. She has been thoroughly spoiled by her adoring family. Anne has always been extremely sensitive to defeat; and since the family loves to see her happy smile, they have avoided allowing her to seem

defeated by any circumstance. Anne has become a prima donna—in our terms, a Star.

This circle, which looks so cheerful, is actually a vicious one. Meeting with friendly treatment on all sides, the child smiles at everyone. And since she smiles, everyone is friendly. But in this way she fails to learn an extremely important thing: to endure unfriendliness and unpleasantness; to do the things she does not like doing; to act without regard to praise; and to accept defeat, without which there can be no real success.

Until she reached Miss Herbold's class, Anne's winsome stardom carried her blithely through life without difficulty. But Miss Herbold had taught first grade for thirty years. She had seen many a Star come and go; and when Anne was assigned work, Miss Herbold expected her to do it. The children were told to color all the bunnies pink and all the chicks blue on a certain sheet of paper. Anne was through first of the thirty children in the room. Miss Herbold took up her paper with a kindly smile which contained some of the skepticism of long experience; then laid the paper back on Anne's desk. "I said, all the bunnies pink and all the chicks blue. You've made them all sorts of different colors. Now take this fresh sheet and start again. Carefully, this time." Anne's face fell. She pouted and refused to work. Miss Herbold encouraged her pleasantly; but Anne burst into tears. Miss Herbold shrugged and turned away to acknowledge Dickie's paper, which was correctly done.

From that moment, Anne hated school. She became a "different child," as her mother put it in despair. At home she refused food, sulked, would not respond to the praise and love of her family. She could not endure the fact that her high-school sister read well, while she herself hated learning to read; so she tore up Sally's favorite book. Anne's self-esteem had sunk so low that nothing but crime and destruction would help her to recover it.

In dealing with children who have gone over to the negative side, the counselor experiences a new test of his own attitude. He

runs the risk of being himself emotionally affected by any evidence of the client's development. It is extremely important, strange as it seems, for the counselor not to care whether the client succeeds or not. At least, he should not care whether the client succeeds here and now, under this particular form of counseling.

Why? Because if the therapist shows congratulation or criticism, the child will interpret his response, half-consciously, thus: "I see the teacher is pleased by what I do. After all, I am master of the situation, since I am master of the teacher's emotional response." Or, "I see that he has at last been driven to the end of his patience. He is annoyed by what I do. I have won the battle. I am able to bring him to plus–100, or to crush him down to minus–100. He is at my mercy." The plus–100 of the tyrant is to drive his victims into submission, praise, or helpless fury—in that order. Submission is pleasant; praise is sweeter; helpless fury brings a keen and sadistic delight to the tyrant.

Anne, the defeated Star, was fast becoming a tyrant; and if the counselor had allowed himself to care whether she succeeded in her tasks or not, he would have been unable to help her. A puzzling paradox for the person who wishes the child well.

How can the counselor or teacher who is honestly glad to see any evidence of development in the child's attitude, and who really wants to help her, fail to respond? He cannot. Therefore he must not be glad, and he must not want to help. That is an important part of the cure. No one should want to "help" other people. The more we want to help them, the less we are able to help them. That is why relatives and married people can seldom help each other; nor can people in love cure each other of their neuroses. In order to understand this, let us trace the source of this desire to help, which is the rock on which so many good counseling ships (and other relationships) founder.

If we wish to help other people, it is because we have already judged them to be in the wrong. We evaluate another human being. We set ourselves in the place of God; or at least we think of ourselves as saints, or perhaps as redeemers, whose task it is to

reconcile our fellows with God. Our capacity to help others is caged within this tight little prison of self-esteem. We graciously extend a strong hand to our sinking neighbor. But from the client's point of view, we are dupes. Anne would see beneath our self-esteem to the human vanity and weakness below. Next time she wished to gain the advantage, she would repeat the performance which forced us to show pity, gladness, or annoyance—all evidences of her power over us. She is a better strategist, and a more powerful one, than we; and she will win every time. But the counselor knows that her "winning" is actually a loss: she loses her inner battle against developing egocentricity, in order to "win" her outer battle against other people.

The counselor who wishes to help, contributes to Anne's greater loss by falling into the trap of his own egocentric vanity. Learning this again and again, as every counselor must, he realizes that after all he too is only human. It is just as important that the helper's egocentricity be resolved as that Anne resolve hers. The objective goal of counseling is never to help another individual to be more like the counselor's preconceived ideal. Our aim must always be to study the maturing personality; to observe the way that it functions; and through our own impartial interest, to give the client courage to study himself. He thus learns to stop judging everyone, including himself.

With this in mind, then, the counselor listens rather impassively to the child's formulation of her problem: "I hate the teacher. I hate all the children. They're all mean to me. The work is too hard; I can't do it." The objective fact was that the teacher and children were far from "mean"; but they withheld the adoration to which Anne was used. The work was not too difficult; but it offered no opportunity for display to an admiring audience.

Anne was too extravert to respond to direct counseling. It was necessary to put her with a teacher who understood child therapy. This teacher withheld the praise and blame which directed the child's attention from her work and into the unfruitful fields of

personal estimation. Miss Lewis, being specially trained in her work, understood how to wait with interminable patience while Anne pouted and sulked, stormed and wept over tasks which Miss Lewis set before her. She understood also how to remain indifferent to Anne's occasional, rather startling, applications to her work —her bursts of the old stardom, the expectantly happy attitude of the spoiled child. Eventually, a better adjustment to school work resulted from this special kind of therapy; but it would not have been possible without the co-operation of the parents. The school counselor had to show the parents how their own unacknowledged ambitions were involved; how they constantly raised Anne into the unsubstantial clouds of sham achievement in order to prevent her having to visit the "doghouse," of which the parents themselves were unconsciously in dread.

On the extravert side, the family decided to bring into the family a high-school girl of marked psychological sturdiness and a cheerful, practical disposition. The older sister, who had wanted to go away to college, was permitted to do so. The new member of the family did not allow herself to become enslaved to Anne's tyranny, because she herself was not at all concerned with being either tyrant or slave. She had a good relationship with the counselor, who was occasionally called upon to fortify the girl in her adjustment to her responsibility in Anne's home.

Through this combination of circumstances, Anne developed a capacity to direct her interest toward the task instead of toward the enhancement of her own stardom. And the parents were able to make a complete restatement of their task with regard to the child. At first, it had appeared to the parents like this: "We must find a way to make this unsympathetic teacher and these callous children appreciate our daughter. We even admit that Anne has to find a way to be happy in school, as she has always been at home."

After counseling, the problem looked to them like this: "We must provide a social and psychological environment which helps to establish a direct relationship between the child and reality,

outside the interference of all human, personal judgment about the worth of personalities."

6. THE "MEDIEVAL" PERIOD (Ages 7–14)

With his entrance into school life, the child undergoes a marked change in his relationships with all adults and with his playmates. In order to know the most effective way of dealing with the pre-adolescent, from approximately the seventh to the fourteenth year, the counselor needs to understand this change in attitude.

After the breach of We-feeling between himself and his parents, every pampered or thwarted child begins to express his feeling of insecurity through a kind of opposition toward adults. The harsher the breach of the We, the greater the feeling of insecurity. As has been seen, this enmity may be disguised by wheedling, stardom, and similar efforts to tyrannize over the adults by "soft" means; or it may be direct and more or less violent; or it may express itself as deep distrust, unresponsiveness, and general negativity. Whatever form of expression the child uses, the unconscious inner attitude of the child whose development toward the Maturing-We has been blocked or crushed by adult egocentricity runs: "I against you."

In school, he is put into groups with other members of his generation, many of whom have the same inner deviation. The most discouraged children will be unable to recognize a kinship with their new allies; they retreat from school friendships into a repetition of their old battle with their parents. But those who have a little more courage learn a new attitude: "We children against you adults." Throughout school life, this identification of the child with his generation becomes more marked. From this situation within the child, two results accrue:

1. The child versus authority equals incipient maladjustment or failure, or both.

2. The child's developing sympathy with his playmates equals "gangs."

Gangs may be good or bad; they are, at this age, inevitable. In addition to the protest which children feel against the egocentricity of their various adult authorities, there is another reason for the formation of gangs. Every child's evolution follows the lines of social development which marked human society as a whole. The pre-adolescent boy is the psychological equivalent of the medieval knight. The pre-adolescent girl is a princess in a fairy tale. They have outgrown the earliest, most primitive forms of life; they respond to the same general sort of stimuli as those which challenged and inspired the individual of the Middle Ages. Like the medievalist, they rally in groups to a strong leader. Not all children are equally sensitive to the challenge or the inspiration; some respond to much the same treatment as that which satisfied the peasants and yeomen of medieval times: good leadership, a feeling of group-loyalty, some immediate and simple goal which impels their fidelity.

Many a family, and many a counseling relationship, has broken down at this age because parents or counselors mistakenly attempt to treat pre-adolescent children as though they were capable of complete democracy. Few adults are ready for democracy! The children are not sufficiently mature; they need the security of adult authority; but they are ready to undertake a self-discipline which is inspired by adequate leadership. The shrewd counselor will discover, behind many attempts to establish a democracy with small children, an evasion of responsibility by a confused adult.

The pre-adolescent is filled with powerful but chaotic urges. He projects images in naïve and unmodified entirety upon everyone to whom he responds. Still, he is much interested in adult behavior. Feeling inadequate and at the same time eager to fulfill a pattern as close to the adult one as possible, he mimics adult behavior without understanding its bases. His world is black and white. What appear to him and to many adults as his intellectual ideas of great perspicacity are actually restatements of concepts garnered

from those to whom he feels emotional loyalty. For this reason, the child at this period can be easily swayed by his leaders. Unscrupulous leaders often attract him simply because they are colorful. The pre-adolescent is not yet an ethical being, capable of judging right and wrong in the abstract. If a conscientious leader is colorful enough, and at the same time sincere, so that he does not arouse suspicion of being "a phony," he will be followed. This one fact is the key to the solution of most pre-adolescent problems so far as they relate to gang formation.

But some pre-adolescents are too deeply discouraged for gang participation. The thwarted or pampered child substitutes daydreams for reality. Masturbation is the physical expression of the youngster's ingrown creative interest. Homosexual and precocious sexual experiences are evidence of his chaotic but thwarted urge to explore life. The child who has retreated into these forms of expression needs to be helped to participate in the normal form of life for his period of development. The gang—healthy, well-led, and busy with creative work in the service of a high ideal—is the adequate reply to the "sex problems" of the pre-adolescent.

At this age level, it begins to be evident that most so-called "sex problems" are actually character problems, as was stated in Section 3 of this chapter. The "good" medieval knight understood that he must win his spurs before he was entitled to sexual fulfillment. He poured all his creativity into an effort to conquer the "monsters" which represented his own lust, self-pampering, and discouragement. He set aside for a future time all actual love experience, and even immediate interest. The thwarted or pampered child will not understand this. He does not know how to await with courage the processes of his own development. The counselor's task is to help him develop that courage.

In order to achieve his end, the counselor must by all means avoid increasing the child's self-consciousness. Everyone recognizes the inverted feeling of triumph of the "bad boy" or the "problem child" who has compelled the attention of the adults. The best direct counseling in the world is poor compared with the

results which can be achieved through a combination of parent counseling and stimulating group leadership. And the best leadership is that which develops the group's capacity to find its own inner order, inspiration to achievement, and path for growth.*

Three different teachers in the same school exemplify three possible approaches to leadership. Let us suppose that they are presented with the same problem: housing shortages require that class schedules will be rearranged in a rather inconvenient way.

Miss Warner, to whom all leadership is an opportunity for tyranny, rules her classes with cold rigidity. She tells the children: "You won't like this; but you'll have to do it anyway. Don't forget I won't like it either. Now make the best of it; and I don't want to hear any grumbling."

The class stifles groans. Throughout the day, the burden of studying seems to grow more and more unendurable. The more venturesome of the pupils bait Miss Warner into a frenzy. Attention wanders even in the "best" students. Resentful and sullen, the children finally go home to spread the gloom through their households.

Mrs. Acheson, a "progressive" teacher, has been out of college only a year or two. She is determined to allow third graders the full privileges of democracy; and gives them a friendly freedom which results in hubbub, little concentration of effort, and general laxness, together with considerable nervous strain on the part of both pupils and teacher. True to her style, she presents the new ruling to the class as though she were their exact equal in helplessness before authority. Immediately, chaos breaks forth. Boys shout disagreements; girls babble eagerly and furiously. Miss Acheson wrings her hands in indeterminate misery, dreading the arrival of the principal; yet she knows that only this awesome functionary will be able to restore order through the application of the most rigid discipline.

In both situations, the "We" existing between leader and chil-

* Cf. "Group Leadership," Part Two, Chapter Three, Section 7 of this book.

dren was false. In the first case, the breach was obvious: the children hated the teacher and gladly saw her baited into confusion. In the second instance, there appeared to be a strong "We" until the test came. The moment that the "white giant" status of the teacher was challenged by her having to present a negative instruction while admitting her own helplessness before higher authority, the false appearance of good-will collapsed. The egocentricity of all the members, each depending upon the pampering of the other, was exposed. The weakness of Miss Acheson's theory resulted in a classroom full of Stars and Clinging Vines. The children's capacity to endure suffering had not developed. In the end, Miss Acheson had to be rescued from chaos by old-fashioned rigidity.

Let us suppose that a third class is taught by a teacher who has really assimilated the feudal quality of the pre-adolescent's psyche. Since this quality is more related to masculinity than it is to femininity, so far as it pertains to group leadership, it is easier for a man to exemplify it. But a woman who has developed some masculine functions in good balance with her femininity can achieve excellent results in these situations.

Mrs. Powers, a well-adjusted individual, the mother of two children, has returned to teaching after several years' absence. During those years she had opportunity to develop this balance, plus the humor and maturity which are so strongly militated against by the conditions of the teaching profession. She enters her classroom this morning looking more serious than usual. Offering no explanation, she walks soberly to her desk. The pupils suspect that something is in the air; they grow quiet and solemn. Mrs. Powers takes her time over the mysterious business matters at her desk, and finally rises. "Well, we're in for it, I'm afraid. It's nobody's fault; but it's rather unpleasant. We'll have to depend on ourselves to make the most of it."

Who is this We with which she identifies herself? "We" means herself together with the class; but it also means herself together

with the faculty. It is important that the teacher is identified with two different groups, and loyal to both: the class and the faculty; and that these two groups together form the school.

Mrs. Powers and the pupils look at one another gloomily for a moment. "The housing shortage has hit us all; I'm afraid not even we are going to escape." She smiles wryly. Now the pupils and teacher are part of a still larger We—the country and its problems, which they have heard discussed by the adults at home. This is their share of the country's difficulty. They respond: "We'll manage somehow. What do we have to do?" Mrs. Powers tells them the new schedule. "Why, that's not so bad," says someone; and the teacher warns them: "Let's not imagine it's going to be easy. We'll have to get up before breakfast now, you know." One of the pupils waves an excited hand. "We can do that easily! We're not kindergarten babies!" Mrs. Powers looks at them searchingly. "Think so? So you're really not in kindergarten any more? You really can put up with something and work it through?" She smiles. "After all, we're not put out in the street, are we?" She nods appreciatively. "You know, I think we'll win this battle, if we all stick together!"

How did Mrs. Powers achieve her end? She approached it from the right angle, and everything was settled from the start. She did not set herself against her class like an autocrat, nor on the side of the class and against the school authorities like Miss Acheson. Her We-feeling included everyone involved in the problem. Through it she was able to stimulate the inner aliveness and adaptability of every pupil, and to solidify the inner order of the class. Like Robin Hood before the might of King John, she rallied the forces of her followers, participated in their gloom, helped them to see their part in the task of defeating the tyrant "Housing Situation"—and won the skirmish.

Leadership like this is rare. All too often, the "problem child" is the victim of a combination of his own sensitivity and the inadequate or bad leadership from which so many schools and homes suffer. Like normal parents, normal teachers try to do a good job;

but they are hampered by their egocentricity on the one hand, and intricate problems of law, convention, and school rules on the other.

We cannot expect any amount of direct counseling with a child of ten or twelve to enable him permanently to overcome the negative results of unresolved adult conflicts, warping, inhibitions, and lack of love. We can help him to reduce his feelings of inferiority and superiority by means of simple diagrams and discussion, it is true. We give him information to reduce his confusion. But all of this must be within the framework of a larger effort: to reduce the egocentricity of his environment.

Counselors dealing with children have an excellent opportunity to interest teachers and parents in making an intelligent approach to their own personal problems. With teachers, the problems of their profession are a challenge to solution. The counselor can help to make parenthood and teaching more alive, more liveable, and more creative. Until this is achieved, and until adult-child relationships are established on the basis of a living We, child problems will continue to multiply, and child counseling will continue to be only partially adequate.

7. THE "RENAISSANCE" (Ages 14–18)

If the child is somehow a primitive until he is about seven years of age, and in some way related to medieval life during the preadolescent period, the youth between fourteen and eighteen may be better understood if we think of him as living through a psychological condition close to that of the Renaissance.

The predominant psychic factors of healthy adolescence are idealism and the awakening of individuality. The counselor who wants to help adolescents needs to steep himself in an awareness of adolescent emotional tone. Better than a dozen textbooks on this subject is time spent in serious contemplation of

such sculpture as "David" and the Apollo Belvedere. In the sensitively rounded features, the slender alertness, the instinctive pride of these forms is the expression of adolescence at its best.

Intellectually, politically, artistically, the child at puberty begins to become himself, distinct from his tribal pattern. Unless he has been too much thwarted or pampered, he has a strong philanthropic and racial consciousness, often opposed to his family's rigid ideas. Under the pressure of society's egocentricity, this We-ward attitude of the adolescent usually degenerates, to a greater or less degree, into a consciousness of conventional forms, embarrassment over his youthful inadequacies and over his family's habits. Most of his problems have to do with this conflict between what his family has taught him to do and believe, and what he as an individual observes. He suffers from superiority-inferiority strivings and compensations as a result of this; and from a developing sexual urge which must remain unfulfilled. Overlying all his striving is confusion. He is beset by one of mankind's fundamental mysteries: the compulsion to integrate these opposites: that which is animalistic and "ugly," and that which is supremely spiritual and beautiful, in one creative act. No adult can resolve this mystery completely. The adolescent approaches it with bewilderment.

If he has been frustrated or pampered, his fear of his sexual partner is predominant. Boys and girls alike fear that they will be inadequate or not sufficiently attractive to the opposite sex. Being driven by strong desire and restrained by fear at the same time, they deviate into greater confusion and egocentricity.

The adolescent's deviations act more markedly upon people outside his family than did the maladjustments of the child. The community which considered Ted to be merely a tiresomely spoiled child at the age of six, and a "regular little gamin" at the age of eleven, takes sudden alarm when Ted at the age of fifteen introduces Marjorie to the mysteries of the necking party. The community may even wonder, at least fifteen years too late,

whether it should not have some voice and responsibility in Ted's rearing.

When a young person shows marked eroticism and an adventurous spirit, he often gives the impression of possessing a particularly strong "drive." This is a delusion. His behavior is not determined by an exaggerated capacity, but by character defects. The traits of longing, tenderness, capacity to wait for fulfillment, faithfulness, appreciation of the rights and needs of the beloved—indeed, everything that could lead to a fusion of the *You* and the *I* into the *We*—shrinks to a pitiful remnant. The boy or girl emphasizes instead his capacity to acquire power over members of the opposite sex. The question of love never arises in these egocentric affairs.

The sexual functions were intended to bring individuals into a renewal of the We on a more mature level. Egocentric misuse of them serves to distort and devaluate each personality involved. The boy or girl who gives himself up to sexual adventure never learns what genuine experience is. The more he seeks to misuse his partner, the more his distrust of the partner grows. He suspects in her, or she supposes in him, the exact equivalent of his own exploitative attitude. This supposition stifles all opportunity for real fulfillment.

The test lies in whether the individual is willing to strive for the actual happiness of his partner. The boy who cannot keep away from a girl because he "loves her so much"—even though he may be preventing her from studying or accomplishing other necessary tasks—does not love her. He is seeking his gratification at her expense.

Love between adolescents affords the supreme opportunity for self-training in renunciation, resignation and a comprehension of life's necessities. Much misinformation exists on this subject. Even some medical men have advised early and frequent sexual intercourse for adolescents, or masturbation as a substitute. Much talk about the evils of inhibition has persuaded a willing

audience that self-gratification is the path to mental health. A medical prescription of this kind is a professional error which does inestimable harm. It rests on no foundation of worth, and cannot be supported by reference to any well-developed system of psychology. Those who advocate it have lost all understanding of the essential problem of human life: the development of the *I* into the *We*.

Larry was a high-school senior when the counselor first saw him, fourteen years ago. When he was fifteen he had "fallen in love" with one of his classmates, and had suddenly deserted the role of the quiet, rather self-effacing student which had been forced upon him by an ambitious father. There was no real love in his home; his parents endured a cold, meaningless pattern of sexual relationship which satisfied neither of them and imprisoned them both.

During the last two years of high school, Larry had grown increasingly demanding in his relationships with the various girls who now attracted him. Many of them liked it, or pretended to do so in order to add his approval to their "conquests." Most of their parents did not like it. During his senior year, he was not invited to any respectable home, though he had previously been welcomed everywhere. This frightened him inwardly, but he accepted it outwardly with bravado. "I'm a Casanova," he boasted; and leered at the next girl who walked by.

Feeling socially inferior, Larry strove to prove his superiority by a swaggering conquest of a rather slatternly and much older waitress at the hot-dog stand between the school and the beach. Within a few weeks, it became known to most of the seniors that Larry's "girl friend" had to visit the abortionist. The school principal sent the boy to the counselor.

Unfortunately, Larry declined to co-operate in any way with the counselor. He was rather obviously pleased with the reputation he was making for himself; and when his parents were called, they were too much interested in defending the family's name to try to work out a genuine solution. The school authorities set

about to investigate; but the thing was promptly allowed to die when it was discovered that Larry had not confined his activities to the waitress, and that the daughter of one of the faculty was in extreme emotional distress because she had "fallen in love" with him, and had permitted him to initiate her. How many other girls, some naïvely and some not so naïvely, had also learned about life from Larry was never discovered, for the investigation was dropped immediately.

The counselor's bafflement in the face of cases involving youthful Lotharios forces him once more to turn what skill he commands toward the education of parents and teachers. Had Larry's emotional crisis not been diminished by the lack of interest on his parents' side, and the sudden cessation of expressed disapproval on the part of other adults, his suffering could have become rather intense. It might easily have been sufficient to drive him to seek consultation.

No one can benefit from counseling unless his own suffering is acute enough to counterbalance the advantages derived from the exercise of his egocentricity. If society co-operates with the pattern approved by Larry's ego, naturally his ego feels no need to abdicate. As it was, this boy felt reassured by the tacit surrender of the adults. He finished school, married unhappily, and not until a severe crisis which involved his wife's misery and his child's misconduct arose, did his egocentric view of life collapse. He was past thirty years old before he embarked upon the maturity which he might have learned as a high-school senior.

Had the boy come to the counselor under the pressure of loneliness, fear, and self-distrust, the counselor could have given him real help. Reduced to its essentials, the problem was rather simple: he needed a real We-experience, which could have been reached with the counselor. His confidence in his fellow-men would have grown. A black giant existed for him in every woman; all his relationships with girls and women were challenges to prove his superiority to the ogre. The black giant would have been transformed into a white giant through his We-experience

with the counselor; and ultimately both giants would have disappeared. Behind these projections, he could have discovered his fellow-men—the You—the lovableness of others and his own capacity for love.

Even under the best of circumstances, the counselor may discover barriers between himself and successful adolescent therapy. No one is more suspicious of adult insincerity than the adolescent. If the counselor feels, even remotely, shock, disapproval, a sense of his own authority, or worry, he cannot help the young person of this age. With a younger child or with an adult who has learned some humility through experience, a counselor may still be able to help if he has not rid himself completely of disapproval or authoritarian attitudes; but with the adolescent he cannot help but fail. A helpful counseling approach rests on a recognition of the youth's underlying striving toward maturity. The counselor's job is not to criticize the youth's failure, nor to tell him what his individual way of life should be. It is rather to perceive with delicate subtlety that individual essence which makes this youth different from others; that thing which constitutes his special value—and to show him more adequate means of presenting that value to the world.

In working with young people, it is necessary to emphasize the counselor's oath of fidelity to the youth's confidence. This is especially important in view of the fact that the counselor will talk with both parents and youth. Confidences must never be exchanged through the counselor. Nor must the counselor allow himself to be made the purveyor of information from one member of the family to another. The parents' exasperated "Will *you* tell him, then?" may flatter the counselor into an attempt to use his own influence with the boy or girl. If so, he is flagrantly misusing his position. The object is not to bring the young person or his parents to look on the counselor as a white giant. It is to resolve the youth's transferences (and so far as possible, the parents' transferences as well), and free him to discover the humanity of other human beings.

8. "THE REVOLUTION" (Ages 18–21)

The period of late adolescence is marked by powerful challenges to the individual's whole way of life. Contemporary world conditions multiply the causes for rifts between the developing personality and the family. This is obvious where the family is conservative; but even where the parents were in their turn rebellious against the present system of society, their children will surprise and disconcert them as they approach maturity.

Many children who have "never been repressed" show irresponsibility, superficiality, and hardness now. Others are bewildered and inept when adult responsibilities begin to be forced upon them. Still others, who were reared according to a stricter code, are just as inept and just as bewildered.

The late adolescent is faced for the first time with unprecedented psychological tasks. He must take a job or select a college or go into the army. He is "on his own" for the first time. The courageous youth is eager for independence; but to undertake life on one's own is frightening and sometimes disappointing. Less courageous ones experience hesitancy and in some instances crushing negativity.

The essential problem of this period is that of the revolutionary: to differentiate between individuality and egocentricity.

Typical conflicts concern ambition or lack of it, vocational choice, religious and philosophical problems—especially those centered about the apparent conflict between a wish to be chaste and a wish to express the developing sexual nature. In every instance, discovery of the underlying goal reconciles his apparent conflicts sufficiently so that he can face his tasks with courage. The underlying goal, expressed in the broadest terms, is: "I want to live abundantly." The counselor must help the youth to see that to live abundantly means in every instance to live in the maturing-We.

Some young people cannot see the goal of abundant life. It is hidden beneath a dead attitude: self-deprecation or shock or self-indulgence. The live attitude includes an awareness of the central task of youth: preparation for abundant living. During this period the desire to exercise restraint and yet to fulfill oneself resolves itself into a synthesis: to prepare oneself for ultimate fulfillment through self-mastery, self-discovery, and the development of genuine relationships.

Susan Grey, at the age of twenty-one, came from the Middle West for the sole purpose of consultation with the therapist whose book she had read. The book had gained her father's approval, and he had furnished the money at some self-sacrifice.

A gifted girl, Susan had graduated by scholarships from a prominent conservatory; but when she auditioned for professional work her stage fright defeated her completely. She went home to her small town "in a state of nervous collapse," as her mother wrote, "unable even to drink a cup of tea without shaking so that she spills it."

Susan's father had reluctantly allowed her to go into a life which seemed to him full of moral danger. Mr. Grey disapproved of all churches, but was in his own way pious; a religious tyrant, yet kindly toward his children, making a conscious effort to be tolerant. He was a farmer, rather successful, and ambitious for his children.

Susan was a "good daughter." It is important to understand just what this means. It means that her original, first nature was successfully repressed by the father. All the natural psychological laws are reversed in such cases. What the child spontaneously wants to do is necessarily wrong and negative. What she does not want to do by nature, but must do because of her father's rules against her first nature, is right and positive. This reversal of inner processes began so early that Susan was not aware of it. She was aware only of the typical insecurity. She could never act spontaneously. She had always to consider first: "What is the right thing to do?" From very early childhood she was com-

pelled to develop this mask; and behind the mask was her feeling of insecurity and inadequacy. To some extent, every child in the house must have felt this way; but Susan was especially sensitive, and she also felt a burden of responsibility for the family's success because she was the oldest child. Or rather, she attributed this feeling of responsibility to the fact that she was the oldest. Actually, every sensitive child in the family must have felt, "I have to strain and control myself; I might do something terrible." The "something terrible" was to act according to her own nature—to be herself, in opposition to the rules of the father-tyrant.

When Susan's musical endowment was discovered by a school teacher, the girl was about ten years old. After a struggle, the father conceded the point and sent her into the near-by city weekly for lessons. She studied violin and piano. Her teachers taught her in the good old-fashioned way—how to hold the wrists, the bow, the violin just so. Susan made a conscientious effort to prove herself worthy of her father's trust, and of the money and care which were being spent upon her. Her awe and the teachers' seriousness combined to make the child tense. Just as the amateur gambling for high stakes cannot help making an error, so the child, feeling her whole life at stake, made the error of growing tense at her practice and lessons. She had to try to become the best pupil in the city in order to justify her father's egocentric demands upon her, and her own egocentric wish to please her father. Tension is exactly the opposite of the easy tonus required of the successful musician; so Susan labored under a handicap from the beginning.

Being gifted and sensitive, however, and since she tried very hard indeed, she won her scholarship and went to the conservatory at the age of sixteen. Her fellow-students and teachers gave her a farewell party; and it was at this party that she first discovered the extreme stage fright which was to haunt her throughout her work and later study. She had always been self-conscious, of course; but at this party she trembled so violently that she did

not dare to hold a glass of punch for fear of spilling it. Everyone assured her she was overworked and in need of rest; so she took a week's vacation, then immersed herself in study again. Her tension was already beyond her conscious control.

This step marks the border line into neurosis. She felt, "Something is wrong with my health. My nervous system is upset. Perhaps I am ill. Perhaps I cannot become a musician. If that's so, my father's sacrifice is in vain; I can never fulfill the hopes of my family." In our terminology: "I am endangered by the dark abyss, –100. Minus–100 means to fail to be the artist which is expected of me, and which I suppose I want to be."

This dread of failure is associated not merely with her failure to become a musician, however, but with the essential failure of her egocentric attitude; the breakdown of her system of life. The more she struggled against this dread, which was now a real anxiety, the more her tension increased; and through the increase of tension she thrust success farther away.

Susan found a certain relief in discovering this vicious circle through talking it over with the therapist; she saw that if she could become unconcerned, she would be able to play very well; but the "if" appeared insurmountable. It needs to be repeated that it is entirely useless to explain the client's situation to him in theoretical terms. It is very pleasing, to the counselor, feeling that he has a concise grasp of the problem, to confront the client with a neat summary; but it helps no one. Achieving mental health means to change the emotional life. Intellectual learning, no matter how accurate, is as fruitless in counseling as an hour spent in discussing the ideas of Aristotle. Emotional development occurs only through a sharing of emotional experience.

Susan now reported the following dream: "I have to go downstairs into the basement, then a sub-basement. There is a temple. I am afraid to enter it; but something tells me I must; so I go in. The first room is empty and barren. A second door is inside. I am terribly afraid of it; but I know I must open it, so in spite of

my anxiety I do. Instantly a terrible beast leaps out; it looks like a rat, but is as big as a dog. It jumps on me and bites my neck."

Susan was delving into the unconscious. In so doing, she saw that her personal unconscious was barren of individual experience; but behind the second door is a dangerous creature which may devour her.

Rats to her were disagreeable beasts, representing the inferior part of the animal world. She felt she should reject them as unclean. The rat represented something like sin. In early childhood she had repressed her own first nature—that which is, like paradise, beyond good and evil. Her father had compelled her to repress this first nature and to build up an egocentric, secondary nature. Now the first nature seemed to her to be sinful.

The therapist tried to liberate her first nature. That would mean revolution—aggression against her father, against authority. In the deeper sense, this is a terrible thing. It means to set free her repressed first nature. From one point of view this would be beautiful; but from the point of view of Susan's training, it would mean a breach of her childish We with her father. Since her father represented God and authority to her, to liberate her own real nature was equivalent to exposing herself to damnation. She had been taught all her life that to be herself would be wrong —ratlike. The rat, as she now saw, represented her real life.

As long as she retained the point of view of the egocentric Star, the "good daughter," the rat was terrifying. The moment she changed her viewpoint and accepted the fact that the first nature was neither good nor bad, but neutral—material which is meant to be used by life, and which she could direct toward good or evil ends—then the rat ceased to be a rat. It is the old situation of the fairy tale. If one accepts the beast, the beast changes and ceases to be a beast. It ceases to be ugly and unclean and becomes agreeable, creative, and powerful.

Under the conditions of an egocentric society, our first endowment is identified with all the dark powers of the universe—

in religious language, the devil. The child usually learns to repress it; but it may express itself unconsciously as a desire to conquer one's environment, to compete with one's fellows. Again in religious terms: the devil tempts one to conquer the world.

In a highly restrictive environment, or in a world which seems unsympathetic in contrast to the pampered world of home, the child learns: "If I am as I am, I am bad. My first nature is equal to the devil. And to be the angel—to be entirely my second, acquired nature—is the ideal mask. This is heaven; but it is dishonest, unnatural. To achieve it, I must strain without ceasing."

Seeing this, Susan restated her situation: "I was right when I said, 'I am sick.' Because my real self was sick; it was deviated. My inner structure was wrong from childhood." Therefore she had to have a strong feeling of inferiority, and try to compensate for it by becoming the great artist. Minus–100 meant to be neurotic; plus–100 meant to be the artist.

Now, for the first time, Susan dared to act according to her real nature. She relinquished her high aim, which was to be a concert musician, and became happily situated as a teacher in a conservatory. Her high aim proved to be egocentric. It was an expression of her slavery to her father on the one hand, and her repressed wish to conquer the world on the deeper level. Her new adjustment represents considerable self-discovery. She fits into the "We." She contributes without strain, at the level which she is honestly capable of sustaining.

To prepare young people for such an inner awakening; to teach them to work, to love, to struggle, to be capable of devotion—this is the task of all education and all counseling.

CHAPTER TWO

Man's Fate

1. MASCULINITY

Significant in most counseling problems is the difference between masculinity and femininity. Much of our clients' confusion arises from a misunderstanding about these terms. Most people identify the idea "masculinity" with men, and the idea "femininity" with women. They discuss "how women differ from men." All generalizations such as these must fail because human beings are individuals, not merely "male" or "female" creatures. The completely mature individual is as developed on the masculine side as on the feminine side; he is alike capable of the flexibility of youth and the firmness of maturity.

If we were to attempt a direct definition of the term "masculinity," we should fail. All great words escape definition, just as living beings defy dissection. But we can clarify much if we trace masculinity to its biological source.

The sperm, which is the masculine element, is aggressive; the ovum, which is the feminine element, is receptive. These two opposites unite to form the human being. The resultant individual, if he is in perfect balance, is both aggressive and receptive.

If he is fully conscious, he knows when and how to be aggressive, and when to be receptive. But most people are not well

balanced. They are habitually overmasculine or overfeminine. Or their femininity and masculinity are unreliable, betraying them into unpredictable and unsuitable reactions to the problems of life. When they should be masculine, they melt into femininity; and when they should be feminine they blunder by being harshly masculine.

Miss Emery is habitually masculine. She is a school teacher, thirty-two years old, unmarried. She is attractive and might have married ten years ago; but the cold, calm, beautiful logic of her crystalline mind clashed with her suitor's masculinity, failed to stir his feminine images, and prevented marriage. In teacher's training school she learned that an aggressive policy in the classroom is essential to quelling the turbulent spirits of youth; so she has practiced aggression, together with logic, ever since. The result is that her classrooms are orderly but they are also uninspired. The high-school boys who study with her are subdued but secretly disrespectful. The development of their masculinity is impaired by the same cause that interfered with the successful development of her suitor's masculinity: she does not arouse positive feminine images in the boys' minds.

Overdevelopment on the masculine side interferes with Miss Emery's personal growth also. She cannot read poetry; she has to analyze meters and syllables instead. She cannot listen to music; she must always be conducting an inward class in Music Appreciation. Whenever she has felt incipient love for a man, she has not been able to wait for his discovery of her, while attracting him subtly; she has, instead, to attempt directly to make some sort of relationship with him—friendship, advisership, or some other spurious relationship which, she supposes, will serve as an opening wedge. The result is that the man is either frightened by what her circumlocution fails to conceal or he accepts the false relation and allows it to remain there.

If Miss Emery ever does marry, it will be to some man who is himself controlled by femininity. She will be disappointed by his weakness, inhibited or frigid in her marital relation; and will

be an aggressive, dominating mother whose children must rebel or submit to a highly negative image of womanhood.

Mr. Grant is also too masculine. His masculinity seems to him a very positive thing; and in many situations it is. He is a technician; and his capacity to think clearly and logically gives him a high rating. He never hesitates to express himself accurately and aggressively on any subject. His superiors know they can rely on his statements; his subordinates respect his judgment. But many of them also hate him secretly, and cherish grudges because of the unnecessary harshness with which he expresses his peculiarly narrow ideas. Mr. Grant is prominent and widely acquainted; but he has no intimate friends. His social life is practically nonexistent. For eight hours a day he is an important person in his world; during the rest of every day and on week ends, his presence is forgotten with relief by everybody.

By everybody, that is, except his family. Mr. Grant married early, the first girl he ever loved. He met, wooed, and married her with speed and precision. She has regretted it ever since. He is harshly critical of his wife and the children; boisterous and gross when he wants to be humorous; domineering and disciplinarian. His son, a sensitive child, reacts by showing all the traits of incipient effeminacy: whining, dependence, unreasoning whims. His daughter defeats him by clever devices of pseudo-femininity: sly laughter, nervous tantrums and giggles, feigned illnesses, lies, melting exhibitions of self-pity. Mr. Grant is frequently in the ridiculous position of having made dogmatic and sententious statements, and later having to retreat in helpless confusion before the complexities of other people's reactions.

Neither Miss Emery nor Mr. Grant will come to the counselor unless driven by severe crises. Then it will seem to them that the crisis is the fault of someone else. The typical statement of such individuals is: "I may be wrong; but I am certain I have analyzed the situation correctly, and shall continue to act as I do until something proves I am wrong."

The counselor cannot change this man or woman by direct

action alone. A positive development of feminine images is needed to balance the excessive masculinity.

It is usually easier to help a woman ridden by masculine patterns than it is to help a man. Her glandular system is in rebellion against her false inner structure. Her emotional and social life fail dismally, causing intense suffering; and she is usually somewhat aware of the fact that it is something within her own personality which causes her failure.

Femininity is highly despised by the masculine woman. She needs to develop the feminine images; but she represses them because her childhood experiences with femininity were negative. She needs to trace the history of this loss of esteem. Beyond her weak mother she needs to see the Great Mother, of which her own individual mother was but a faulty exponent. Beyond the weak, shallow, and degenerate examples of femininity which she sees about her, she needs to recognize Femininity as an ideal which these individuals feebly represent. A study of feminine characters in literature, art, and history is highly stimulating to a woman's inner images. A list of suggestions for study is given at the end of the section on "Femininity" which follows.

Masculinity too needs to be studied by both men and women. Where it dominates the personality habitually, it degenerates into a caricature of itself. Masculine aggressiveness is normally balanced by masculine feelings of protectiveness toward women; by the capacity to wait, to control oneself, and to endure inner and outer discouragement, delays, and emotional pressure. Therefore, the man whose relationships with women fail to achieve depth because he commits psychological assault upon them, is not being masculine as he supposes, but is exemplifying a degeneration of character.

The healthy primitive is proud to survive tests of his capacity to wait without succumbing to temptation. The medieval knight understood that the fulfillment of his relationship with a woman would be a pallid and uninspiring thing if it were granted him without his having to struggle, risk his life, endure temptation,

and surmount the utmost discouragement in order to achieve it.

Through trials, masculine strength increases. Through the too-easy fulfillments which contemporary social patterns assume necessary, masculine powers degenerate. Fortitude is no vague and lofty ideal but a practical necessity as a basis for successful man-woman relationships.

A woman's psyche is so constructed that she does not survive, without serious negative effects, sexual experience which is not based on love. "Sexual technique" is no substitute for genuine relationship. The woman's unconscious knows what is in the man's unconscious; and although both he and she may choose to deceive one another, the negative effects of a loveless relationship are increased by conscious or unconscious deceit. Time, shared experience, self-control, and interest in the other personality develop the "We" which forms the basis of a genuine relationship.

The man is also negatively affected by sexual experience without love. He is weakened in his capacity to be a self-directing individual, to make clean-cut decisions and to adhere to them (because this requires the faith in life which is based on inner order); in short, he is made less masculine if he misuses his masculine powers. By submitting helplessly to his own desire, he finds it increasingly difficult to deny himself.

Self-indulgence is supposed by many persons to be a normal masculine prerogative. On the contrary, it is an effeminate weakness. The person who indulges himself in other ways is generally conceded to be effeminate. Sexual self-indulgence, because it seems to prove an individual's virility, has often escaped this classification; but it is actually the ultimate test of an individual's self-mastery, and hence of his masculinity. Men and women who practice self-mastery in the service of genuine relationships will discover over a period of time that the glandular system, which at first rebels, will ultimately accede to the orderliness of the whole personality.

The counselor cannot instil these concepts of masculinity in

his client. But he will discover them in the unconscious of every client if the client is sufficiently co-operative to try to look for them. It cannot be repeated too often that no counselor can persuade his client to believe what the unconscious does not accept. A mere ideal is like a toy balloon filled with helium: very pretty to look at, but prone to escape if the holder's attention slips for a moment. A genuine realization is like a seed, which grows because experience nourishes it. Confidence and self-knowledge are deeply increased through self-mastery. Success and control of one's powers are parallel; failure and indulgence are parallel. The problem is not a moralistic one but a practical one related to the creative ordering of every individual's life.

In its essence, masculinity means the capacity to think logically in terms of years instead of minutes. It means the mastery of the directing Self over one's own aggressive tendency, without eliminating or repressing that power.

A LIST OF REFERENCES FOR STUDYING MASCULINITY

A Plea for Monogamy. Wilfrid Lay, Liveright.

History, fiction and legend about such characters as Leif Erikson, Robin Hood, Daniel Boone, King Arthur, Parsifal. An intelligently written boy's book is good adult fare because it presents the essential masculine spirit in the clearest possible form. Examples:

Robin Hood. Henry Gilbert, Garden City.

Leif Erikson the Lucky. F. A. Kummer, Winston.

Beethoven, Sibelius, Shostakovich, are composers of strong masculine tendency; in lighter music, Sousa is an example of a composer who defies the effeminacy and degeneracy which popular music tends to display.

Rembrandt's "Jan Six," "The Polish Rider," and such sculptors as Rodin, the Doric group, Polykleitos and the Phidians, exemplify masculine power.

The Scandinavian myths, Finnish mythology, the Odyssey, and the folklore of American Indian tribes, furnish clear primitive concepts of masculinity.

2. FEMININITY

We have said that self-mastery is the supremely masculine trait. Femininity's counterpart is the capacity to wait with faith.

It is faith, vitalizing the passive situation, which makes femininity meaningful. Without it, women—and men, too—who are gifted with much femininity become poor and psychologically sterile creatures: inane pseudo-saints, contributing nothing but a pretty, pale-blue picture of passivity. Almost everyone knows a sweet grandmother whose passive saintliness before the tyranny of her husband looks very wonderful—until we turn the picture about, and realize that her "saintliness" was just as egocentric as his tyranny.

She encouraged his tyranny by permitting it. She became smug. Secretly, where the men could not hear, she discussed the childishness of her man. Such women think of themselves as Christian martyrs, wearing crowns or halos. They do not contribute to men's maturity by asserting their right to live as human beings. In becoming patient doormats, they encourage men to develop vicious tempers, ungoverned appetites, and the general immaturity worthy of a spoiled child of two.

The sons of such women often adore them; but that is because their mothers spoil them. Their wives later grit their teeth because the silver cord is impervious.

People who are enslaved by this subtle misconstruction of femininity become helpless, exasperated, and hopeless of escape. Unfortunately, a great many of the statements of Jesus seem to the superficial gaze to encourage this false kind of femininity. Misinterpretation of these statements has all too often thickened the wall of pseudo-femininity and cut the individual off from the dynamic faith without which femininity is meaningless.

The simple facts of biology point out the difference between

expectant and passive waiting. The ovum waits for the immergence of the sperm. If the sperm does not arrive, the ovum dies. Without the fulfillment of its function, the life of the ovum was meaningless. It waited passively for the arrival of the sperm; but the meaning of its existence was expressed in expectation.

In human psychology, a parallel exists. Femininity is nonaggressive; but it is exactly as meaningful as masculinity *in that it is receptive.* When it closes the door, psychologically speaking, accepts no new ideas, remaining merely passive, it becomes a dead thing. It does not serve the purposes of life any more than does blind and chaotic aggression.

The capacity to remain pliant, receptive, and alive in the face of every discouragement is the feminine parallel to the test of hardihood endured by the medieval knight or the primitive aspirant to manhood.

A living feminine attitude is a woman's only basis for success in relationships with men. At the same time, the anti-logic of femininity is confusing to men and women who try to evaluate everything rationally. Femininity says No, when it means Yes. This is true to Eve, the real nature of woman. When Eve is not mature, the woman's relationships fail. But if she rejects Eve reactions because they seem silly, her relationships will also fail. In order to achieve Yes, the woman has to say No. There is a kind of polarity in this: a woman's No challenges a man's assertion; her too-ready Yes leaves him indifferent, or provokes his negative response.

A helpful illustration for the counselor working with women who have difficulty in eliciting a positive response from men is attributed to Madame de Staël. She calls attention to the spider in its nest: it never goes after its prey; yet it never fails to make its catch.

Many women have the problem of developing femininity in the absence of masculine stimulus. Such women can benefit from making a study of femininity. In addition to the books suggested at the end of this section, the following are fruitful subjects for

meditation and discussion between client and counselor, or in groups of clients:

Femininity is amoral. Cleopatra, who was incidentally not at all beautiful, was also not at all moral. Rider Haggard's *She* is a study in fiction of the same amoral quality of femininity. Although women have been related to purity, in legend and in men's thinking, men do not actually so much believe in the purity of an individual woman as they project an ideal image upon some woman—a projection which becomes obvious, directly one considers that if the woman seems to them to commit the slightest false step in her relationships with other men, the image projected upon her becomes as black as it was white. This polarity of the two extremes of the man's feminine image is corroborated to some extent by a woman's nature. As long as her relationships are directed by love, she does remain singularly clean. But as soon as she begins to use her relationships in the service of her wish for power, she becomes singularly unclean, warped, and corrupt.

Femininity heals by intuition. Florence Nightingale and Clara Barton are outstanding figures for study in this connection. The healing power of feminine peace, especially when contrasted to masculine war, is more than a mere bit of lyric poetry. It has to do with the mother-image; with the return of Antaeus to the earth for the renewal of his strength. The experience of finding peace through his relationship with a woman is essential to the well-being of the man; and the experience of granting this peace to a man through some sort of relationship is essential to the well-being of the woman.

Femininity is curious; but it accepts adventures rather than seeks them. The Eve legend, subtle in so many aspects, points this out also. The curiosity of femininity is related rather to that which comes to it than to that which she goes out to seek.

Femininity is faithful, once inspired by love. Ibsen's play, *Peer Gynt*, emphasizes Solveig's role of expectant faith. Although many clients will rebel at the dramatic exaggeration, and some will

find corroboration for a "door-mat" attitude, careful study will reveal that Solveig represents not so much a woman as Peer's ideal of femininity. Very few human beings could retain their composure over fifty years of waiting. Certainly most women would either become exasperated or dull within one-fiftieth of the time that Solveig waited for Peer. Indeed, if they did not, they would merely encourage his erraticism! Nevertheless, as an example of woman's faithfulness, once she is sure of the direction of her love, the play is well worth study.

The highest ideal of femininity with which the Western world is familiar is that of Mary, the Virgin. In essence, the concepts clustered about this figure are feminine ideals of the utmost simplicity and clarity. Femininity receives and nourishes inspiration, enduring the pain necessary to its growth and development. Once more, the capacity to endure becomes imbued with living faith.

Both men and women are prone to develop pseudo-feminine patterns as they are to develop pseudo-masculinity. Once more, this is a problem of degeneration; and degeneration can be healed only by understanding the basic pattern, seeing where it went wrong; then revitalizing it through combining these two insights.

In order to stimulate his masculinity, a man who is too feminine should marry a woman who is more feminine. A woman tending to be too masculine should marry a man who is more masculine than she. Women who want to develop more femininity should avoid those situations which are based on a protest against the feminine role, or at least which emphasizes the masculine values of logic, physical ruggedness, good sportsmanship, parliamentary law, and a general diminution of feeling. They need to emphasize and partake in the interplay of emotion between men and women, between adults and children, and feeling generally. Extravert aids such as these help the very young adult; but they are not sufficient to heal the resistance to feminine patterns which is characteristic of the woman defeated in her womanhood.

Where femininity is in danger of degenerating through re-

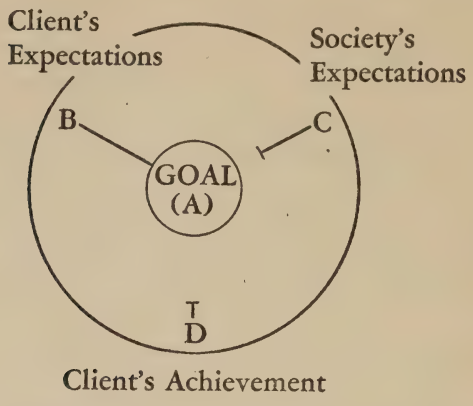
pression or disuse, both men and women fail to make healthy relationships. Miss Rogers comes to the counselor seeking help in making herself desirable as a marriage partner. She is twenty-three years old, and has never had a proposal of marriage. Although she is pretty, she has few social engagements, never more than two or three with the same man. Study reveals that her problem is one of degenerated femininity: she is unreliable about matters of time and taste, cannot make clear-cut decisions, is emotionally cold and unresponsive, is willing to endure extremely negative situations rather than accept responsibility or act as an independent subject. Her sense of humor is negative, wry, and monotonous.

Mr. Thompson, a young man of twenty-five, comes to the counselor because he is dissatisfied with the "coldness" of a girl who has attracted him. He is six feet, four inches of very masculine-appearing man. He is an ardent sportsman, drinks rather more than he needs, smokes excessively, indulges himself at will with attractive women—except with this one, who refuses him. He has often been flattered by the servile dependence of women; and he finds it insufferable that this young woman should be neither servile nor dependent. Since he has never denied himself anything he wanted, he intends to have this also. The idea that his attitude is a typically effeminate one has not at any time occurred to him.

In these, as in all problems of degenerate femininity, the counselor needs to stimulate both the logical capacities and the maturity of the people involved. The most fruitful line is often to ask questions so designed that as the client answers them, the illogic of his position becomes apparent to himself.

Figure X points out that all three lines, A–B, A–C, and A–D, have to intersect at Goal A, in order to grant an adequate result for the client's ultimate happiness. Thus, we might say to either of these clients: "You expect emotional fulfillment. We can draw a line directly from A to B. But society (those persons whom you wish to attract) does not agree to this. At least, it

FIGURE X. THE GOAL OF FULFILLMENT



agrees only partially; so we must draw a shorter line from C, stopping short of the goal A. It is true that men want to find emotional fulfillment as well as women; so you, Miss Rogers, will find that they meet you approximately halfway. It is true that the woman to whom you are attracted, Mr. Thompson, wants to be fulfilled; so we can again draw the line halfway. But what you get (the line D–A) is very little, compared to what you want; so we must draw this line only a short distance in the direction of the goal."

It now becomes the counselor's problem to show the client that the responsibility for emotional success lies one hundred per cent with him. True, another individual is involved; but even if the relationship does not become fulfilled in outer situations, *it must be successful as an experience, so far as the client is concerned.* He must take one hundred per cent of the responsibility for making sure that the experience is meaningful for him, and affords him emotional growth.

In order to achieve this, he needs to take the three elements in turn. Beneath each apparent element, a positive basis exists. There was originally a good reason for the client's expectation. There was also a good reason for society's expectations. There was

also a good reason why certain blocks exist which compel him to receive no more than he does.

In addition, a responsibility balances each of the three elements. The client has a responsibility toward other people which balances his expectations; society has a responsibility to see that he is granted adequate opportunity for fulfillment; and the client has, again, a responsibility to utilize in a positive way whatever satisfaction he gets. Out of this group of responsibilities, the only ones which concern the client are his own. He cannot force society to assume its responsibilities.

But he can study the positive bases for the three elements, and learn how and where the blocks occur which keep him from achieving his goal. In some instances, the blocks will be related to unfulfilled responsibilities; in others, to a lack of understanding of the nature of femininity, or of masculinity, or both.

This kind of counseling stimulates the logical processes of the client, and at the same time vitalizes the retarded phases of his personality.

We live in an era in which femininity has been despised, and therefore repressed. Like all repressed functions, it has taken on a certain morbidity, or it has lost power. But it is the source and means of relationships between human beings. Where femininity deteriorates, relationships fail or sink to a low level. Once more, the counselor's task resolves itself into a creative fostering of living relationships.

With regard to modern woman, this means that the counselor must often play the part of a priest, initiating the woman into a recognition of her own place and power as a feminine being. The woman should recognize that she is the guardian of her own femininity. Femininity is essentially devoted to its own preservation. The woman will be successful only if she understands this; if she understands that she alone must be the arbiter of her relationships with men, and if she understands why this is true.

If she does not understand why it is true, she may be very successful in attracting men; but her relationships will fail over the

years. If she identifies herself with her own femininity, and seeks only to preserve herself, at the cost of men and her children, her personality will degenerate; she becomes fickle, calculating, and possessive.

The only reason that woman has the right to make the ultimate decision in relationships is that she will guard, nourish, and bear the children which are the result of union with a man. Not for her own sake merely, but principally for the sake of the children, she must make the ultimate decision on the basis of her deepest feminine feeling. If that feeling matures, her whole personality develops: she becomes discriminating, faithful to her choice, and learns to revere human personality.

A LIST OF REFERENCES FOR STUDYING FEMININITY

The Way of All Women, M. Esther Harding, M.D., Longmans, Green.
Woman's Mysteries, Ancient and Modern, M. Esther Harding, M.D., Longmans, Green.
Inner World of Man (Chapter on "Anima"), Frances Wickes, Appleton-Century.
Psychology of Women, Helene Deutsch, M.D., Grune & Stratton.
Motherhood, Helene Deutsch, M.D., Grune & Stratton.
Green Mansions, W. H. Hudson, Knopf.

3. VOCATIONAL PROBLEMS OF THE YOUNG ADULT

The adult who is vocationally maladjusted may sometimes be helped by the use of intelligence and vocational testing alone. But an emotional problem is usually involved. High-school and college students often make decisions successfully on the basis of testing; but an adult who has not found his place in the working world is presumably blocked by character difficulties.

Mr. Carson is a salesman for a pharmaceutical house. He is twenty-four years old, ambitious, and engaged to marry. All con-

scious factors unite to induce him to do well in his work. Yet he sells less goods than any of the men in the general territory, and is losing established accounts. He wonders whether he is in the wrong vocation.

The counselor may suspect a half-conscious inclination to quit the type of work. Mr. Carson is contributing unconsciously at least fifty per cent to his failure—perhaps more. He needs to discover the negative unconscious goal. The apparent goal—to succeed in business—seems to be in conflict with the hidden goal, which is to rid himself of his job.

There are several possible approaches to Mr. Carson's problem. We may study his type of egocentric deviation: find out whether he unconsciously serves the goal of stardom, which is thwarted by his occupation; or of the Clinging Vine, to which this (or any) work is unsuited. Or we may study his failure as a succession of significant blunders, in the same category as those treated by Freud in his *Psychopathology of Everyday Life*. This early work of Freud contains many excellent suggestions for the lay counselor. Again we may use the Adlerian principle: every individual is a unit; where his actions seem to serve divergent purposes, this is only an apparent disunity; if we look deeply enough, we shall see that a common goal is found behind the apparent contradiction. In other instances, we shall find a genuine lack of capacity or talent or intelligence for this particular activity, in combination with an emotional block. Such lack of capacity would be shown by aptitude tests.

Whichever approach we choose, we shall uncover a character factor lying at the root of the vocational problem. If Mr. Carson is a Clinging Vine, he may have chosen this relatively simple type of work to evade the responsibilities of a profession; but his unconscious insists on seeking the challenge of the professional life with which his work throws him in contact. Or the unconscious motive may center around his relationship to his fiancée: he may be seeking to avoid the marriage, while consciously accepting the relationship.

In an attempt to evade responsibility for decisions, many persons fail to achieve their vocational level. The individuated personality throws away all hard-and-fast rules and decides for itself what is right and wrong. Then the individual must take the responsibility for what he has done. But the person who has had to face too many difficult situations, too early in childhood, cannot endure this kind of responsibility. He has learned to too high a degree the helplessness and loneliness of human life. He shrinks into the protective covering of the law; of conventional, tribal life.

These persons attempt to live by not living. They try to replace their own creative, responsible selves by the Book. They immerse themselves in vocations which do not require enough creativity of them, then develop further character defects through resentment over the role they must play. Blunders of all sorts follow; and they complain, "I want to do my job, but *It* won't let me. *It's* always Blue Monday at work." They depersonalize the problem, failing to recognize the fact that "It" is the unconscious, filled with repressed desire to live creatively and responsibly.

Miss Bailey posts a ledger at the Great Rates Life Insurance Company. She is twenty-eight years old, and has been working at the same desk for seven years. She has the look of a timid spinster. She complains that her work has grown hopelessly stale, and that she cannot get ahead because the "glamor girls" of the office "flirt with the boss" and get all the advancements. Miss Bailey wears plain and uninteresting clothes, dresses her hair unbecomingly, and generally presents a colorless appearance.

The counselor asks her first memory. She recalls: at the age of three she stood before her assembled relatives and recited a Christmas poem in front of the tree. At this age, she was already something of a Star, and performed gladly. But in the middle of the piece she forgot; one of her uncles laughed heartily; she began to cry, stumbled over one of the packages on the floor and fell in a heap. Everyone was much amused.

The client's first memory is invariably important. Thousands

of incidents might have impressed themselves sufficiently to be recalled twenty-odd years later; this one was unconsciously selected for recollection because of its significance to the developing personality. From that incident, the budding Star learned: "I am a failure; everyone laughs if I try to show off my charming ways. I am minus–100, and the result is that I shall always try to avoid reciting or displaying my attractiveness."

A single incident would be unlikely to cause defeat of the individual's creative processes; but it made easier the defeat of her next attempt. The experiences snowballed, and by the time Betty Bailey entered school she was a shy child. She blushed and melted into confusion when asked to recite; boys laughed as her uncle had done; and she sank into her seat.

She learned: "I must not expose myself to possible failure."

But she already felt more deeply: "As far as I am a Star, I have to be admired."

Therefore: "I must avoid all danger of being laughed at; so I must do only those things in which success is guaranteed."

But: "I carry an inner resentment against others who are exposing themselves to the chance of success or failure, as I do not dare to do."

Now, talking to the counselor, Miss Bailey complains, "I've been in that office for seven years. I know the work better than any of those girls; and they're being put ahead of me. Maybe I'm not in the right kind of job. Maybe there isn't any kind of a job for me. But I think it's those other girls who are cutting me out of my rights."

Mrs. Forster nods sympathetically; and Miss Bailey continues her accusations and complaints. For this part of the interview, the counselor is the White Giant. If the case is severe, she must carry this role for several interviews, while Miss Bailey presents the whole turmoil of her accusations against the other girls, against the company, the bosses—against life itself. But as soon as the flow begins to slacken, Mrs. Forster points out that all her complaints seem to be basically against life itself. The very fact

that her attitude is so consistent seems to prove that her problem is within herself.

Miss Bailey recoils. The counselor, who had seemed such a good White Giant, has criticized her! This proves to her unconscious that Mrs. Forster is after all a Black Giant; she refuses to pamper; therefore she must be cruel. She has become one with the jeering uncle and the scoffing boys at school.

This is Mrs. Forster's opportunity. She explains without emotionality exactly what is happening in Miss Bailey's mind: "I was a white giant as long as I did not criticize you; now I have suggested a path to freedom from your difficulties; but because that implied that your present path is not altogether right, I have become a black ogre. This is your childhood problem repeated here, between us. Now you have an opportunity to face it again. But now you are an adult; you can face it successfully."

Miss Bailey stares incredulously at the counselor. Here is someone who can help her, while at the same time she dares to criticize her. This implication that Miss Bailey is living erroneously could never have been accepted before. Mrs. Forster must be a white giant after all! But no—she is black; or she was a moment ago. What sort of monster is she? A strange creature, black and white at once; or perhaps she is neither. Perhaps this counselor is something Miss Bailey has never discovered before; perhaps she is a human being!

From now on, the counselor becomes a trainer in Miss Bailey's exercise of new relationships. With Mrs. Forster, Miss Bailey has learned to accept criticism of her deepest attitude—and to benefit by it. Through practice in her relationship with Mrs. Forster, the client will develop the capacity to evaluate her own attitudes objectively. The White Giant and the Black Giant are both dead and gradually forgotten; their power over Miss Bailey's personality is destroyed. She can now see other people as human beings, struggling as she is struggling, to achieve, to make relationships, to live.

This client's vocational impasse could not have been resolved

by means of vocational tests alone. She needed to face her inner giants and to conquer them. Once they were disposed of, she could benefit from vocational testing, evaluate objectively the interest which various jobs held for her, and her own practical chances of success. Her work was no longer hampered by excessive emotionality; and her relationships with her co-workers were decidedly improved.

This client's discouragement in the face of her uncle's derision was related to the response of a sensitive child to punishment. Other job failures result from pampering in childhood; from the feeling of inadequacy of the child who has always been lifted over the hard places by the White Giant and who feels deserted whenever he must take the responsibility alone.

In some instances, the client's sensitivity has been encroached upon so harshly that he rejects all vocational interest. Others flit hastily from one job to another, seeking in each situation the ease and irresponsibility of the pampered child's seventh heaven.

Vocational counseling has sometimes to be done in groups. The counselor who wishes to know something more about his group's unconscious problems than can be shown through intelligence and vocational testing may derive much benefit through such mediums as the *Thematic Apperception Test* (Henry Alexander Murray, Harvard University Press). This test may be given in groups, the individuals writing their associations to the various pictures. Emotional problems are usually made readily apparent by the use of such material and the personnel officer may select for private counseling the individuals showing serious conflicts.

The normal young adult is enthusiastically interested in a vocation. Whether it is housework or one of the professions or a trade, he is not only eager to do his work well and gain a good living; he is also interested in the work itself as a creative activity. Deviations from this normal development must be treated as character problems, and may be helped through counseling along the lines laid down in the first half of this volume.

4. SOCIAL RESPONSIBILITIES AND EVASIONS

If we look at life from the viewpoint of cause and effect, the present is conditioned by the past. But if we consider life as a matter of means and goals, we see that the future represents a great magnet which draws mankind to it. Even the earliest forms of life were prompted by this pull toward the ideal goal which still lies in the Future.

Let us imagine that we are apes, making the first step toward becoming a man. Darwin would say that it is the urge within the ape which makes him take this step. But the ape wanted to stay an ape! Every evolutionary step is taken *against* the urge to remain stationary. If we think of an infinite wisdom, drawing all life forward toward a goal as yet not understood by us, the disciplinarian aspects of life, even in their harshest forms—such as war, disease, earthquake—take on a different meaning. Through greater consciousness, more intensive use of intelligence, broader and deeper relationships, mankind masters one aspect after another of the world's nature. What looked like destiny to the ancient Greek looks to us like human ignorance and even stupidity. What looks like invincible destiny to us will look like human ignorance and even stupidity to the developed man of the Future.

In order to achieve the Future, every individual is tried to the utmost. The encompassing of trials develops him. Sometimes the test is too great; or rather, the individual's egocentricity is too rigid, and he breaks under the strain of opposing it to the onward movement of life.

The challenge of the Future appears to our dullard egocentricity as a negative thing. We register it as suffering; just as the ape which was compelled to take a step forward into human consciousness felt the pressure which drove him as suffering; just

as the baby, being born, feels the compulsion to individuality as suffering.

This does not mean that causality is non-existent. If we make mistakes, we have to take the consequences. But if we limit ourselves to thinking in terms of causality, we chain our concept of life to the past. If we accept, theoretically at least, the idea that the Future is a magnet from which we derive our challenges, our suffering, and our conquest of egocentricity, we become allies of the Future.

The immediate result of thinking in these terms is that we have a sense of freedom. Looking back with a client over his life, we can see with him that he could have made a different choice here—and would have had no necessity to endure the tragedy which resulted there. Looking forward, we and he together discover a new assurance that he can begin using this freedom of choice in the service of creativity, instead of as a means to continue incessant blundering.

Recognizing this freedom, we recognize also our responsibility. It is true that every individual is free only within a narrow margin. His choices are largely dictated by heredity, environment, and biology. But the narrow limits of individual choice are the decisive ones so far as the person's development is concerned. Just as he has to take the responsibility for his errors, together with the errors of his ancestry and all mankind which surrounds him; so, any mastery which he achieves benefits mankind and himself alike.

Thus the young adult faces the problem of responsibility. In order to achieve any creative life, he must take the responsibility not only for what he is and does, but even for what his ancestors were and did. He must even take the responsibility for those things for which they were not responsible: for being Negro, or Teutonic, or Semitic. His ancestors did not decide these issues; but their inner structure was conditioned by them nevertheless; and in order to achieve mastery over his own inner life, the individual must assume responsibility for everything that he is.

Responsibility and freedom lead to individuation. We and our clients learn to accept responsibility for what we shall do, and yet make new decisions. Our individual decisions add to the collective decisions: the result is power for social change. The young adult who is capable of making relatively free decisions assumes tremendous responsibility. When he decides to marry or not to marry, he becomes responsible for the future of his partner and their children for all generations to come. He assumes responsibility for his country's development or deterioration when he decides his political loyalty, or evades political duties. The results of his free, creative action are more likely than not to be climactic. They must often, by their very nature, be in opposition to standard cultural forms. Therefore, he will suffer. His suffering will force him to achieve new and greater mastery and consciousness of himself and his humanity. This is the path to the Future.

Because every young person feels the challenge of the Future, and feels it as a form of suffering, he attempts to evade it through characteristic means. Every counselor has clients who seek to evade it through introspection of a directed, closely hedged character. Mr. Brewer's bookish, involuted introspection looks morbid and weak to the observer. To him, it appeared wise and lofty while he was in college; now it wears on him, grates on his nerves; but he cannot get off the mental shuttle which he has been riding, and switch onto the main line.

Miss McBride unconsciously serves a different sort of neurotic evasion of experience. She does not partake in genuine life experience because she is enslaved to a *selective reaction.* That is to say, she unconsciously selects certain facts for notice, and unconsciously rejects others. She cannot see that young people of her own age are warmhearted, because she has been accustomed all her life to reject association with contemporaries. The selective reaction is a psychological process of screening out the observation of those things which do not suit one's habitual concepts.

With all neurotic evasions of responsibility there is some anx-

iety. It is the pressure of anxiety which is most likely to drive the individual to the counselor. For example, Miss Hall has an engagement to dine with an attractive man. He is late. She feels deeply offended. She begins to brood: as a Clinging Vine, she feels unprotected; as a Star, she feels depressed at Mr. Martin's lack of appreciation. Then she recalls that it has always been so; other men do not appreciate her, neither did her family before them. She slams her bedroom door and throws a bottle of cologne into the bathtub; then she sees that this fury should not be directed merely against Mr. Martin and her family; but against fate. "I am the stepchild of fortune. I should give back my ticket to the gods; I don't want to live in this world any longer. All I have ever done is to suffer."

Fortunately, Mr. Martin still does not come. Darkness surrounds Miss Hall from all sides. She meets the ogre, the source of darkness. When Mr. Martin does come, he finds her in a depression so deep that they cannot enjoy the evening. In spite of his apologies, she is gloomy; and he leaves her with obvious coolness. Next day, Miss Hall phones the counselor, trying to learn the cause of her unpopularity with men.

If Mr. Martin had come fifteen minutes earlier, the result would have been quite different. She would have met him at the door: "Mr. Martin, you have annoyed me. You may leave at once and not come back. I was ready at seven o'clock. It isn't my place to wait; and it isn't your place to neglect me." The relationship would probably have ended in swift catastrophe, as myriads of friendships and marriages do in such moments. Or, Mr. Martin might try to placate her, which is a well-nigh impossible job. Whatever he says or does not say at such a moment will be wrong.

If he has the courage to do so, he will shrug in silence and wait for Miss Hall to come out of her bad mood; but even so, for Mr. Martin to have come while she was still mentally fighting him would be unfortunate because it would make her introspection fruitless, would break it before it arrived at the critical point.

The crisis will bear fruit only if Miss Hall is forced to go beyond the point where she blames others for her predicament, and comes to see that the source of her misery lies within herself. As long as she lays the blame on others, she evades the real experience.

The counselor may help all these evaders of reality in one of two ways. The first is the way of "natural counseling." Miss Hall is comforted: "Look about you at all the things you can still enjoy. . . ." If this "succeeds," Miss Hall's mood swings; she feels pampered again, and can go on until the next crisis. Sometimes this is the only help we can give. There are clients who will accept no other sort of help. But it is not a cure. It does not change Miss Hall's approach to life.

The second way is to go with Miss Hall through the hell of her anxiety. Behind her petulance at Mr. Martin's lack of appreciation lies genuine anxiety: the individual human being in the face of human loneliness. The *We* of counselor and client endure together the suffering which the client alone could not endure. Together, they realize what life is like. The cure is to face the monster which threatens the client's egocentric way of life. It is like a rite of initiation: one faces the ogres—and having faced and accepted them as part of life, one divests them of their negative power.

This is a neurotic evasion of reality on the introvert side. In addition, typical evasions of real experience exist on the extravert side. Perhaps the most frequent pattern with which the young adult is faced is his egocentric misuse of functions: sexual, intellectual, social, economic. He partakes in all extravert activities, often to excess, in order to avoid facing the inner significance of any activity. As long as this routine is successful in its unconscious purpose, the individual will not come for consultation. When it breaks down, the counselor's task is to show the client that his evasion was just as neurotic as the morbid introspection of the "longhair" whom he despises.

It is not easy to do this in most instances. If the crisis is severe

enough, however, it will serve as a starting point for a new reality in experience.

Miss Wall and Mr. Herbert come to the counselor together. They are both frightened. They are engaged to be married. Both have lived gay and rather superficial extravert lives up to this time; both have always considered themselves to be in excellent mental health. "None of that morbid introspection has ever bothered either of them." Now Miss Wall is pregnant; the wedding is set for a date three months away. The young lady is in terror of the abortionist and refuses to take that way out of her difficulty. She is even more terrified of her mother, society in general, and of the future. She has been considering suicide. Mr. Herbert is as much frightened as she, though he is somewhat impatient with Miss Wall's refusal to resort to surgery.

The counselor cannot help these people by suggesting that they owe a responsibility to the moral code. They have not yet discovered the basis for ethical thinking within their own personalities. The first task is to help them to become aware that such a basis exists. Therefore, he must begin with something much more elementary: "Yes; this is the problem of our generation, isn't it? We've lost our capacity to wait; but we haven't gained the creativity to endure the results of not waiting. Now, as we solve this together—solve it inwardly and outwardly—we shall be solving the problem of this generation."

This aligns the young couple with three things: the "We" of the generation; the more tangible "We" of the counselor-client relationship; and the Future. This point of view must never be lost at any time during the counseling relationship. Counselor and clients together must then begin to examine those elements which led to the present crisis.

Now, as so often, the counselor must stress that no matter how urgent the crisis seems to be, there will be time to achieve a solution. No action needs to be taken immediately; there is always time to learn the lesson we need to learn. The advice to wait, which is one of those rare pieces of advice which is justified

in counseling, will carry conviction only if the counselor himself knows that it is so. In such an instance as this, Miss Wall and Mr. Herbert should probably come in daily for counseling; since the emotional pressure is extreme, they will be able to accomplish within two or three weeks of concentrated work what might take many months in cases where the time element is not so important. Of course they should come in separately.

Mr. Herbert needs to experience the power of the white giantess (his mother) over his emotional processes. She it was who coddled him so that he is now unable to endure the discipline of waiting for fulfillment; indeed, of waiting for anything else which attracts him strongly. His masculinity will come to maturity only as he faces and dissolves the power of that white giantess over his response to all life situations. The way is to go back into his childhood and to study his early emotional choices; to relive his boyhood conflicts and to see how he chose the path of least resistance because his relationship with his parents had conditioned him to expect easy solutions. As he faces the white giants now, and experiences an emotional revulsion against their insidious power, he will begin to discover himself as a man. That means as an adult masculine being, capable of self-government, worthy and able to direct the situations of his life, unafraid of his mother, his father, society's opinion, even of his bride's mother and father. He will know that the woman whom he loves deserves his protection; and he will understand how to give it to her in spite of the attitudes of both their parents. The matter of a luxurious wedding at a given time will seem unimportant and juvenile in contrast to his own capacity to fulfill his obligations and assume his responsibilities with relation to Miss Wall.

She, for her part, needs to go through the same sort of inner revolution. In the process, she will discover, not as a matter of mere intellectual insight, but through reliving typical crises of her childhood in the light of this present experience, that her inner pattern has been inadequate. As she, too, dispels the white and black giants which overwhelmed her real personality, she

will discover the prerogative of femininity: its right to say yes, or not; to be in command of itself; to accept or reject any relationship or degree of relationship with any man. In discovering this, she will discover her higher responsibility toward society: that she must be a woman, not a child masquerading as an adult and claiming adult privileges while misusing them in a childish way.

In this particular situation, the overwhelming power of the projections should be brought to the clients' attention; but any suggestion or tone of moral indignation on the counselor's part will rouse deeper resistance and increase the problem.

When Miss Wall and Mr. Herbert have resolved the sway of the parent-giant projection, they will be able to assume full responsibility for what they have done and work out a solution. To marry at once and accept the birth of the child requires a maturity and conviction which would have been completely unavailable to the spoiled girl and boy of a few weeks ago. It means relying on one's own mature decision as to the best solution for a difficult problem. It means facing horrified parents, gossiping friends; and it means living with one another under conditions requiring manliness and womanliness of a high degree of development. To do all this successfully means an untold gain in depth of emotional experience, self-reliance, and maturity of judgment.

Initiation of the young adult into a creative attitude toward social responsibility is complicated by the fact that our era has deserted all rites of initiation, laying emphasis on the values of youth rather than on the values of maturity. In spite of its disadvantages, this reaction was at the outset healthier than many of us realize. It derived from a wish to find the flexibility and creativity of youth, so largely lost during the rigid nineteenth century. Yet the loss of understanding and reverence for mature values is keenly felt. While continuing to cherish youthful creativity and freedom, our era needs also to discover the more powerful creativity and the wiser use of freedom which is reserved for adulthood.

If the counselor tries to establish mere rigidity in his clients, supposing that this means maturity, he must fail; for they themselves will fail in their life tasks if he succeeds in persuading them to accept a rigid code. It is not a matter of replacing irresponsibility with rules of procedure. Ours is the task of replacing irresponsibility with creative, conscious responsibility.

5. THE SEARCH FOR INDIVIDUALITY

A CERTAIN number of persons grow up, marry, and have children without experiencing any feeling of difference from their families and friends; without much conflict, and without consciousness of suffering. A hundred years ago this pattern seems to have been the usual one, and was apparently fairly satisfactory. Today it is likely to lead to disaster.

The circle of parents, friends, and teachers who approve of the so-called "normal" child constitute a minority group in our era of maladjustments. Sooner or later, the child must learn that the world does not run in accordance with the pleasant plan of his friends and relatives. Having no background of suffering and being not at all inured to conflict, he is at sea. His egocentricity fitted neatly into the groove of the egocentricity of his group. In the face of present-day reality, both crash; and the individual is dazed by the fall of his world.

Mrs. Parks, now twenty-eight years old, grew up in a small town in the Middle West, the second daughter of a prosperous grocer. Coming between an older sister and two younger brothers, she passed the earliest years of her childhood in entirely favorable circumstances. Everyone liked her; she enjoyed life. Her father was liked and respected by everyone. To his children he seemed both good and infallible.

The mother, although a capable and sensible woman, was somewhat nervous and pessimistic. From her the children

learned to have some fear of ghosts, death, and the like. But the chief impression was one of the solid order of the universe; a precise, geometrical world in which the children were safe. Mrs. Parks's earliest memory was: "I went down to watch the trucks unloading at the store. One of the men allowed a box to slip a little. Father gave him a friendly warning not to handle the cases roughly." The overtone in this memory signifies: "The world is in order. All we have to do is to take care not to disturb this order."

A child reared in so secure an environment is very likely to be a "gifted" child—contented in her relationships because to her all relationships are extensions of the Original-We; and therefore always able to show her talents at their best. But even such an apparently favorable development cannot escape some problems.

"Evil" for Mrs. Parks meant when she was a child only those misfortunes over which her father had no command. But other powers were added when the workers in local shops went on strike. All the solid citizens of the town, including the ministers, expressed horror at the strikers' "attack against universal order." As for the children, whether they agreed with the strikers or not depended upon whether they were on good or bad terms with their parents. Our client naturally had to condemn them. But her condemnation was not mild, as might have been expected. It happened that her older sister, then eleven years old, was something of a problem to the family in general, and in constant enmity with her brothers and sisters. In this older child's attitude, our client saw a power which could disturb the order of the world; and coincidentally, the older sister was friendly with some of the children of the strikers.

This upset Father; and Father represented the White Giant. The class struggle appeared evil to the child; doubly so, because for the first time in her life she saw her father's composure severely shaken. A terrifying thought struck her: "Evil is stronger than my father!" She began to develop a deep but unconscious pessimism. The dark powers, she felt, might ultimately win the day.

The child grew up, aside from this, under the happiest of cir-

cumstances. She retained her patriarchal views, since they had worked so comfortably for her, and looked with ironic pity or contempt on the "emancipated" girls who, to her thinking, did not understand what love was, and who did not know a woman's place. She was quiet, and knew how to wait. When she met a young farmer whom she thought the right man for her, she hesitated briefly, then made a bee line for him, refusing to be dissuaded either by her pessimistic mother or her jealous father. Whatever she did seemed to lack every evidence of neurosis; yet in her character a rigid egocentricity lay concealed which, some years later, evoked a character crisis.

She had never endured a crisis; therefore she was psychologically robust, in the same way that a child who has never been exposed to infection remains robust. Her attitudes were as naïve as those of a small girl. She did not know good and bad through experience of her own; she had simply adopted the code of her group. Everything which supported life as she had known it was "good"; everything which challenged it was "bad."

Her husband did well at first; then during the depression he lost rapidly and finally went into bankruptcy. At first, Mrs. Parks took a heroic point of view; tried to keep the farm employees on the payroll, though there was scarcely enough money to buy the necessities. But she saw soon that this was a useless sacrifice; for the place could not be held.

Mr. and Mrs. Parks now had to do what they both considered "evil"—discharge their workers one by one. Although they knew intellectually that the fault was not their own, Mrs. Parks noticed to her horror that she could no longer summon the courage to go to church.

Now the crisis broke. She had fits of sleeplessness, depression and anxiety; her housework suffered; and since her husband was bewildered by her exorbitant misery, it seemed to her that he was devoid of conscience. At times she even blamed him for the whole tragedy. At the age of twenty-eight, this woman first entered upon the development which usually starts before pu-

berty. The Original-We broke down, her fellow-men appeared to her indifferent and even hostile; life had no more meaning and gave no incentive or foundation for a fresh start.

It is significant that her religious pattern should have become unendurable at the same time that her ordered life was shattered. This serious crisis, the more difficult because it was so long delayed, reached to the center of her personality.

The way out was to trace the development of her whole philosophy of life. That philosophy consisted in stark simplicity in a belief in black and white giants.

Mrs. Parks had to relive that earliest memory: her father's omniscient manner, her own awe, and her acceptance of his authority. She had to see how her whole emotional reliance was founded on her father's individual solution of his problems; and that her reliance had been aided and abetted by the townspeople's acceptance of his wisdom and competence. Again and again she protested: "But he *was* right! He *was* good!"

Then she had to be told, "Yes. His way of life worked very well for him, in his era and his position. But there are forces larger than one's father at work in the world. These strikers' children were fiercely loyal to their parents, just as you were to yours. Is it enough to suppose that everyone who disagrees with your father is 'misguided'? The world seems to be going in this other direction. If your father were alive today, he would be defeated by the movement of life. Thousands of wise and kindly merchants and heads of financial establishments are being overthrown by this new movement. Is it adequate for you to say that the new world is wrong because your father was right for his era?"

At about this time, Mrs. Parks had some terrifying dreams, indicating that the invader (meaning the enemy, the new life, her unlived self) was encroaching upon her personality. The counselor explained repeatedly and patiently that so long as she resisted the new, it would terrify her; when she faced it and became willing to come to terms with it, it would lose its villainous aspect.

Mrs. Parks had two dreams which showed her development

over about four months of counseling. In the first, she was conscious of a burglar who circled her house, peering in the windows and finally entering the front door. He was a brutish, rather degenerate primitive. She screamed and ran from him, upstairs into her bedroom; then caught up her father's walking stick, which lay on the table, and began to beat the burglar with it. She finally threw him downstairs over the banister.

After several months of intensive counseling, in which she was told again and again that this invader was the new life, and that her terror rose from her dependence upon her father's authority rather than upon the brutality of the new, primitive (and therefore potentially creative) life which now demanded to be lived, she had the second in this pair of dreams.

It should be stated parenthetically, that it would be a serious error to try to interpret these dreams according to Freudian symbolism. Any attempt to show Mrs. Parks a sexual basis for her dependence on her father (which would be immediately inferred by Freud), would force her into a depth of conflict and emotional disturbance from which only a fully trained analyst could extricate her. Not only is a Freudian interpretation in such a case unnecessary to the solution of the problem; it is extremely harmful. The immediate problem is one of authority, not of sexuality. The solution should remain in the field of authority.

The second dream, then, was as follows: "I am lying asleep, when I hear someone downstairs. I get up and peer over the banister. Downstairs there are three Negro soldiers. I am frightened and want to scream; but I begin to go slowly downstairs. They are singing a Negro spiritual—'Deep River.' I come into the room as they sing, 'Don't you want to cross into camp ground?' They look at me, and I know they need someone to sing soprano with them. At first I am afraid; but then I begin to sing with them. Soon we are singing in perfect harmony."

In the field of authority, Mrs. Parks's problem was solved as soon as she realized consciously the significance of this dream. The primitive, creative power which she had previously rejected,

was now accepted into her emotional structure. She was in harmony with it, and could achieve creativity in her approach to the new life. She was "crossing over" into a new phase of development.

The significance of this case history is not so much the way out, which followed the lines suggested in the first half of this book, but to point out that the person who rests on the Original-We as the center of life has to suffer an aggravated crisis. No amount of apparent mental health will exempt anyone from the duty of coming to terms with his own ego. In contemporary life, this means that he must evaluate social and economic matters, whether he wants to face those issues or not. Anyone who allows himself to be deceived on this point, and clings to obsolete patterns which are not fitted to our era, is heading for a crisis just as surely as he who has consistently fought all tradition and rejected its content of truth. It is not the counselor's place to enter his clients' decision on political and economic matters; on the contrary, he must rigorously abstain from trying to influence the client in such fields; but he must prepare the client to make his own decision on a clean-cut basis, free of the emotional patterns of his infancy. Whether we want to or not, we are compelled to discover our individuality, and to take responsibility for what we are.

The young adult is not ready to undertake a period of deep introversion in search of individuality. He needs to live through the tribal patterns: love, marriage, parenthood, in order to discover for himself their whole content. He cannot successfully evade them, nor successfully substitute intellectual concepts for actual experience. Only experience will force rifts in the shell of his egocentricity. Only experience acquaints him with the powerful and subtle emotional changes to which everyone is subject as he meets the problems of life. Yet, because of the disorganization of contemporary life, crises arise in the course of many young people's experience which necessitate counseling. These are always an opportunity, from the point of view of the Future; an

opportunity to help the individual to begin resolving some of his tribal errors, to discern a path toward individuation, to glimpse the goal of individuation itself.

A Chinese philosopher once remarked: "The less we are aware of what happens in other cities far away, the nearer this thing will come to us." And we may add: "The more our screen of selective reaction is impermeable, the more life will tear it, because every individual must endure what seems to his egocentricity to be completely unendurable." We can do something ourselves to widen the meshes of our screens; that is to say, we may accept new sorts of experience, reflect on them, discover their essential relatedness to our way of life and expand our consciousness to include their essential difference from our tribal patterns. If we do not do it deliberately, life will do it for us.

6. ENGAGEMENT TO MARRY

Mr. Caldwell and Miss Thayer have "fallen in love." Miss Thayer comes to the counselor with the following question: "How do I know this is love? I've gone with so many men; and I've thought I was in love lots of times. But this seems different. How can I tell?"

The answer is quite simple. We know it is not love. There can be no love—not in the complete and irrevocable sense of the word—between two people who have not yet married, lived together, endured the crises and commonplaces of existence together. There can be a more or less powerful projection of deep images; and there can be a transference of rigid patterns from one to another.

The word "love" has so many different shades of meaning in the English language, that another should be invented to be reserved for the special purpose of describing that unity of body, soul, mind, and spirit, which the best marriages achieve. With-

out an approximation of that unity, marriage does not yet exist; there is instead an arrested or partial emotional development. Two people use each other's bodies for egocentric satisfaction, misuse each other's personalities because they are too much confused and self-centered to respect and enjoy the real human being to whom they are married.

Yet Miss Thayer feels that this experience with Mr. Caldwell is "somehow different from the others." In what does this difference consist? Why does she feel that this time she should marry, and attempt to achieve unity with him?

Part of the feeling that Mr. Caldwell is "different" comes from the simple fact that he *is*. The individual differences which exist between his personality and every other man's personality make a fresh impression on Miss Thayer. The freshness of this impression is a very large part of his charm. It represents a challenge to her, a promise of a new world to be discovered, explored, conquered perhaps (if her egocentricity seeks to conquer) or perhaps submitted to. This is one reason, too, why a rather long engagement is an excellent thing. A year of close acquaintance enables the young couple to learn whether the newness is ninety per cent or only nine per cent of the attraction.

Another reason why Mr. Caldwell seems "different" is that he arouses her projection to a different degree from that to which other young men have elicited it. All attraction between men and women includes projection of the fundamental feminine and masculine images. In some instances, the projection is aroused to a rather mild degree. Sometimes the attraction is a matter of propinquity; sometimes there is very little projection of deep images. Instead, a mere transference exists, accompanied by a mild arousal of the deeper images. In these cases, something that the partner does reminds the admirer of a father or mother; but this memory is, of course, unconscious and its influence therefore all the more powerful.

Whenever the attraction depends principally on the transference of a rigid childhood pattern, it is almost certain to elicit a

great deal of difficulty for both people. Occasionally, especially among pious young people, one finds a marriage which is as nearly as possible like "Mother's and Dad's." Such relationships have a peculiar sterility, but they may seem quite satisfactory for many years. In middle life such a pious man may fall in love with a chorus girl, or his wife with a seducer. Or both people may fall into a rigid, subacid courtesy which barely conceals their mutual irritation from the discerning onlooker. Sooner or later, difficulties must arise in the marriage based on transference without a living, growing projection. The difficulties are essential to the breakdown of the rigidity.

Most engagements to marry carry a fairly high proportion of transference. Mr. Caldwell wants to be pampered and admired, as his mother pampered and admired him; but Miss Thayer also wants to be pampered, as her father coddled her. As soon as the realities of married life impinge, it will be seen that these two wishes are mutually exclusive. During the engagement or pre-engagement period, they will be mutually fulfilled.

No one can pamper and admire a suitor more satisfyingly than a young lady who enjoys in her turn the young man's adulation. Of course, as soon as the genuine experiences of marriage are encountered, the transference will have to fail. The pampered child is not used to giving satisfaction, but only to receiving it.

Throughout married life, the problem of mutual transferences may remain paramount. Mr. Caldwell may marry and divorce three or four times, Miss Thayer an equal number of times, all on the basis of transference. When they fail to find the protection and coddling they seek, they divorce again.

Insight into the role which transferences play in obscuring the real relationship between a man and a woman can help young people to avoid tragic marriages and engagements. Miss Thayer, like Mr. Caldwell, should test her feelings in some of the following ways, and in others which will suggest themselves to the counselor:

Do I enjoy being with Jack most when he is in uniform or evening clothes, or when he and I work together in slacks and sports clothes? The manners and manner which everyone, man and woman, puts on with evening clothes and uniforms, are quick arousers of transference and projection. The natural and casual style of the person working side-by-side with his friend approaches the manner of married people much more closely.

Do I enjoy feeling protected and cherished by him more than I enjoy the challenge of his personality? Do I love to learn how his mind works, what his way of life is, how things look from his point of view? Or do I luxuriate most in his deference to me, his flattery, the way he makes love?

Most people recognize that an unreal idea about the mate confuses young persons' judgments. But many do not draw a sufficiently clear line between the transference and the projection. Because they realize vaguely that their emotions may lead them astray, many intelligent young people, especially those who are neurotic or discouraged, attempt to make their "heads rule their hearts" in the choice of a mate. The emotional factors are rigidly inhibited, and factors approved by the intellect are accepted as essential.

This misconception is almost as serious as its opposite. Love, courtship, and marriage are emotional experiences. Man-woman relationships are totally lacking in challenge and vitality unless they are founded on the projection of deep and powerful images. But the images should grow and mature as the individual matures. Rigid fixation at the level of patterns transferred from childhood, whether of pampering or of discouragement, will defeat any marriage. But lack of the overwhelming emotional arousal which is founded on the projections means that the marriage will never be born, nor even conceived.

Therefore, our Miss Thayer certainly should not try to analyze all the emotion out of her relationship with Mr. Caldwell. On the other hand, she should not fear to investigate it carefully, uncover-

ing the degree of transference which exists. This is essential to the development of her own personality, and to the stability of all her relationships.

She should note carefully just how far transference seems to rule him, too. Does he respond most surely to her flattery, or to her natural, unaffected self? Do they enjoy doing a great many sorts of things together—hiking, strolling, working—especially creative work in which they have a common interest? Do they find themselves talking earnestly about innumerable things? Or can they think of nothing to do except love-making, and perhaps a little gossip and idle chatter about the latest movie?

Do they have to indulge in "wise-cracks" and more or less sophisticated humor about everything; or can they relax and talk seriously, deeply, daring to admit to one another that certain things mean a great deal to them? And between times—can they talk quite naturally, without thinking especially about their moods or their effect upon one another? Do they arouse one another's emotions deeply and on a high level, so that beauty and a feeling of cleanness interpenetrate passion? Without this passion, and without that interpenetration of beauty and cleanness, there can be no marriage; there can be only deadly habit or deadening adultery.

During the engagement period, many young people quarrel repeatedly. This is a much healthier thing than a stilted, timid betrothal full of nothing but sweetness and light. To express one's deep and honest conviction as an individual implies courage and the capacity to endure the loss of the partner. But it strikes fire, and results in quarrels. The reconciliation which follows these quarrels should represent insight into the other person's attitudes; and insight means inner growth for both people. But if reconciliation means mere giving in, on one side, and triumph on the other, it is a stale and vicious performance.

Unfortunately, most engaged couples do not understand quarreling, which is a fine art. They go about in a daze, saying all the wrong things during their quarrels, although actually this is an

opportunity to say the best possible things. In the category of the "wrong things to say" are: remarks deprecatory of the other person's intelligence, sincerity, or integrity; implications that one's own love is dead or deeply injured. These attacks are wrong because they undermine the developing We; that sense of oneness which must grow continually, through stress and separation and loss. For the same reason, cold sarcasm and assumptions of superiority are wrong; they split off the individual in his egocentricity from the partner, setting the other outside the relationship. The ideal is not, "I am quarreling against you," but, "We are quarreling." The *We* shares the mood.

The right things to say are those which contribute to enlightenment. They should be said with as much passion, sincerity, and fury as the person feels: "You don't love me! You think that is love; but you prove by this and this and this that you haven't yet discovered what it is to love. You want me to pamper you, and I'm not going to because I love you too much; I want you to become a real man, as I know you are at heart (or a real woman, as the case may be). I want you to show yourself to be the person I love. I don't like this baby you are pretending to be. It isn't *you!*"

Sometimes there is not enough passion to sustain a quarrel. Sometimes a difference of opinion arouses a moment of fury; then afterward there is clarification, and both of them see without emotion: "Oh! I should go this way, and you that! Everything is all right—we are really free of one another."

Or another sort of insight results—should result from every reconciliation: "Oh, *that* is our relationship. Now I see that the maze we were stumbling in was a sidetrack; this is the main road, over here. You and I have lost our way; but it's very simple; we just take this little turn, and we're ready to go on."

This insight is never intellectual. It may result, much later, in some intellectual understanding; but it is an emotional thing. It means to face, then to overcome one's emotional attitude toward one's enemy. The lover has become for a moment the enemy—

and a deadly serious one, too; for if his egocentricity rules the whole situation, things will be hopelessly bad for both persons from then on.

As soon as insight occurs, the direction of the will changes. During the accusation period, the direction of the will is to defend one's position and fight against the other. After insight occurs, the direction of the will is to go on in life; to do what, from the higher viewpoint, the goal of one's life and of all life may be.

For example, Miss Thayer and Mr. Caldwell have quarreled because Miss Thayer accepted with considerable enjoyment the attentions of a young naval officer at a certain dance. Mr. Caldwell is furious: "How do you think it looked to other people—my standing there waiting while you and he danced together three times in a row?" and Miss Thayer is equally furious: "I'm not going to be monopolized just because I'm engaged to you. If you don't trust me enough to know that I love you even when I'm having fun with somebody else, you don't know what love is!"

If the two are wise enough, they can continue this debate until each discovers what lies at the basis of his contention. If quarreling persists fruitlessly, a counselor may be needed to help them understand the leading questions. Mr. Caldwell needs to ask a leading question something like this: "Why do you feel this need to defend our freedom against my monopoly?" And the fruitful answer will be something like this: "Because I'm an individual, and I intend to remain so. I think marriage ought to be a chance to develop myself, not obliterate myself. I never had a chance to be my real self while Mother and Dad were running my life; I counted on marriage to give me that chance."

This response, as the counselor can make clear, contains the essentials of the individual's legitimate approach to marriage, short of the We-experience itself; the recognition of the right to individuality; half-conscious awareness that the patterns of childhood must be dissolved in order to make a successful adult relationship; some degree of faith that through the experiences of marriage, the projected images will mature sufficiently to help

dissolve the transferences and contribute to the development of an adult personality.

The other half of what is required to make a successful marriage can be discovered through an analysis of Mr. Caldwell's point of view. Miss Thayer should ask him a leading question: "Why do you feel that you have to keep my undeviating loyalty?" The answer must be essentially: "Because our relationship is unique and of paramount importance. Other people are intruders whenever they impel even a small degree of our projection of masculine or feminine images." Here, of course, the recognition of the We is emphasized.

In these two points of view, the two poles of reference in any marriage relationship are expressed: the We serves the development of each person's individuality; and each person's individuality serves the We.

That individuality which is a mere egocentric rebellion against parental domination or pampering is not yet ripe enough to work in and for the We. Once more, the inner giants must be faced and dissolved before the young man and woman can solidify their kinship and instil real power into it. It is important to understand this; otherwise the two people will fight uselessly, and perhaps ultimately destroy their real We-relationship.

It is also important to understand that every quarrel must have two sides. If Miss Thayer expresses herself with fury, she must listen with respect to the furious response which she arouses in Mr. Caldwell. It is conceivable that she also needs to gain insight; and the quarrel cannot be constructive if only one of the persons develops through it. If he needs to learn how to be emotional, perhaps she needs to learn how to be logical; or vice versa.

It is in the give-and-take of pitched battle, moments of serenity, hours of companionship while participating in creative work and study, that the young people begin to recognize one another's individuality, and to develop their relationship. Less is learned in moments of sexual passion than in any of these three situations. Almost any man and woman, given good health and a certain

amount of physical attraction, can arouse one another sexually. The more time the engaged couple spend in petting, the less they will learn about the real meaning of their relationship. The more they indulge one another, the less they will grow. The more they introduce variety of interest into the engagement, the sounder foundation they will build for marriage.

During betrothal, transferences should begin to be broken down, projections to deepen and to grow, and the purpose of unity between men and women to become clear.

7. PRE-MARITAL & EARLY MARRIAGE COUNSELING

Certain fundamental, rather simple, factors are required to make any marriage successful.

First, it is necessary to have some comprehension of what "success in marriage" means. Does it mean the nineteenth-century ideal of a placid, rigid form into which lives were poured? Does it mean an exciting and superficial background for dazzling social achievements? Or an opportunity for unlimited expression of lust which will not grow tiresome? Or do we mean the constant and vigorous development of a relationship which grows with the growth of both partners; which includes and enriches every experience, whether of loss or gain, of sickness or health?

Every client should consider these questions and come to understand just what his own ideal of marriage is; and to what experiences in his background that ideal is related. If he accepts too readily a formulation something like the last, we may be sure—and he should be warned—that he will be disappointed many times. It is and remains an ideal; and like all ideals, it is not perfectly achievable. He is bound to lose sight of it often, and oftener to feel that it has lost sight of him. Yet it will become obvious, upon analysis of other ideas of "success," that it is the only goal

which can include all experience, negative and positive, that will occur in marriage.

Beyond this, the fundamental requirements for producing a successful marriage are two. The woman has the job of inspiring her husband to achieve a man's role. The man has the job of inspiring his wife to achieve a woman's role. Together, these requirements result in a fulfillment of the Christian statement: "They two shall become one flesh."

If they suppose that this task is merely a matter of sexual technique, the marriage will fail. It is a rather prevalent misconception. No one would expect a musician to be successful if he played with faultless technique but without emotional power. Just so, an understanding of the artistry involved in the sexual situation is certainly essential to success; but to reduce the matter to one of technique is an error. It arises from the effort to reduce human living to physiological and biological terms. It would be much simpler if this were possible; but—fortunately or unfortunately—it happens not to be true.

Just as there is danger to the personality if physical and biological factors are ignored or repressed, so there is danger if emotional, intellectual, and spiritual factors are repressed. In successful marriage, a man's wife is not just a woman; she is The Woman; and the more deeply he knows her, the more he will see that she is Woman to him. The man who knows Woman in his wife does not look to other women for partial fulfillment, simply because he does not lack fulfillment.

Many people lack courage to face the profound emotional changes which a deep relationship induces. Such a person may repress all the deeper experiences, such as waiting for physical fulfillment, loyalty even though he may misunderstand his mate's complexities, and faithfulness through every temptation to take a more cynical route. If he does take that route, then both partners' personalities will deteriorate.

It is the responsibility of every husband to see that his wife has

opportunity to become more of a woman than she was at the beginning of their marriage. If he accepts her infantility, her rigidity, or her domination as the condition of their life, he is not fulfilling his duty to her.

At the same time, if he assumes that he is her teacher, her judge, or her therapist, he will surely fail. It is not up to any husband to teach his wife how to be a woman, as though he were a superior being. This would flatter his egocentric assumption of superiority at the same time that it would increase her childishness.

He certainly should not assume the role of judge, in this as in any relationship. There is many a beam to pull out of his own eye before he will be ready to extract the mote from hers. The attitude of the judge can lead only to loss of self-confidence, repressed fury, or fruitless and exhausting quarrels in a spirit of bitterness which is the very antithesis of the passionate expression recommended to all lovers.

Neither can a man be his wife's therapist. No physician can practice successfully on his own family in serious cases; and all psychotherapy is serious. The chances of success in assuming a therapeutic attitude toward one's marriage partner are completely nil.

Each of these statements is equally true, of course, in application to the wife's attitude toward her husband.

If a man cannot afford to be pedagogue, judge, or therapist, what can he be, in his effort to inspire his wife's development? He can be several things—and needs to be. He can be gardener, tilling the field both of her body and her soul; he can be an artist, moving her emotionally as the artist stirs his audience. He can learn from her. Nothing inspires a woman more subtly than her partner's frank and honest appreciation of her unfolding personality. Through his awareness of her, she becomes aware herself of what it is to be a woman.

To release herself in passion is for nearly every woman a gradual achievement. Inducing her to do it is a task requiring all the

patience, art, and perception at the man's command. The second fulfillment of every woman, motherhood, is for some women an escape from wifehood. To others it is a wearisome burden. But for the woman whose husband knows how to be a husband, it is the fulfillment of their relationship. The young wife must be inspired by her husband to assume the responsibilities and to recognize the joys of being a mother.

Conversely, the single most important job of the wife is to inspire her husband to manliness. No man finds the support and care of a family too difficult if he is emotionally fulfilled through his wife and children. In order to help her husband, the wife needs to understand just what manliness is. It is not merely a matter of masculinity; it is also a matter of maturity. Many of our clients lack respect for a man's intellectual achievements. Manliness is rather deprecated on the whole by many women, in favor of the attractive boyishness which is easier to understand and to cope with. Intellectual subtlety, maturity and power are not developed by most men unless their wives encourage it by honest—not flattering or unctuous—appreciation. No man can become great on flattery; few men can become even moderately well developed on a diet of hidden or open deprecation of their powers.

In the sexual situation, a woman's sympathy and response must be as much alive, and as much an art, as the man's approach. The mature woman understands her role as thoroughly, and uses her art as skilfully, as her husband. This art rests, in the last analysis, on mutual love.

A common expression among frigid women is that "The Lord made a mistake when He created sexual relations." This attitude results from a lack of enlightenment about the fundamental process of human life: the reconciliation of opposites. Freud, who saw sexuality in all phenomena, discovered this reconciliation of opposites in one aspect of life: the attraction and repulsion of male and female elements. Actually, the sexual is only one phase of that polarity which is evident everywhere. The task of hu-

manity, the task of every individual, is to recognize and reconcile within himself all opposites: good and evil, beauty and ugliness, age and youth, activity and receptivity, every pair of opposites which comes into his experience.

Every client needs to ponder the idea that a man and his wife become one flesh in marriage. Is this a stern restriction, forcing both to endure a loveless and uncreative situation? Or is it an ideal which no marriage can possibly fulfill? Or is it a prophecy, foretelling the complete marriage?

The frigid woman who sees only ugliness in the physical act of sex needs to discover the supreme beauty of its spiritual power. Through this, she will also come to recognize, probably for the first time, the physical beauty of the human body. These two opposites, ugliness and beauty, are reconciled through the love and We-feeling of the man and woman. Without this sense of unity, ugliness is paramount. Indulgence for the sake of physical satisfaction, or permitting one's husband to indulge himself when neither he nor the woman has become awake to beauty, is degrading to both personalities. Evasion of the fact that ugliness exists, either through sentimentality or through a frigid type of asceticism, also causes deterioration: weakness, effeminacy, lack of hardihood and creative vigor result. The client needs to accept consciously both ugliness and beauty, and to understand that it is their reconciliation which is the basis of creativity.

Financial difficulties loom very large in many marriages. The fact that thousands of marriages can always be found which do very well with less money indicates that the basis of financial problems is emotional. A budget can be made out for the young couple to give them a working start; but each should understand that the task of living on a limited income is a challenge which the healthy person accepts with humor, vigor, and courage.

Many times, discovering a "sexual maladjustment" in the family together with the financial problem, the counselor traces the money problem to it. But this deduction is not exact. A better interpretation is that both maladjustments result from the imma-

turity of the man and woman; and immaturity means the projection of black and white giants, a desire to be pampered, and therefore a lack of courage to face obstacles.

Another popular problem is friction with relatives-in-law. Once more, the projection of black images is involved. A mother-in-law is to most young wives what the stepmother was to Cinderella: an ogre, waiting to criticize her inadequacies. And, as in the fairy tale, the way out is for the girl to find her Prince; that is, to discover her own womanliness and adequacy through her relationship with her husband. Then she can meet every other woman, including the fiercest of mothers-in-law, on a basis of zero, being neither deflated to −100, nor requiring flattery and coddling to raise her to +100.

Few people enter marriage with the realization that the in-laws are the second most valuable sources of relationship in their world. Through studying in-laws dispassionately, every bride and groom has opportunity to learn the mate's psychological problems, capacities, and nature. This is the mate's tribe: whatever he is, derives to a very large degree from these people. If negative factors have not been worked out between the bride and groom during the engagement period, they will have accumulated and will be projected upon the relatives-in-law.

It is a challenge to one's ingenuity: discover your mother-in-law! What your worst enemy says about you will lie somewhere near your own most difficult character problem. Thousands of married people feel that their mothers-in-law are their worst enemies. It is not a flippancy, but a profound truth, that there is a deep spiritual value in learning to love a difficult mother-in-law. To love one's enemy, through discovering the needy, struggling human being beneath the personality distortions, is essential to everyone's development into maturity.

8. YOUNG PARENTS

"THERE *we* are, you and I. That is our child; it is ourselves, living as a unit." Young parents from time immemorial have looked at their offspring, aware of this miracle. The child is a statement of their oneness; the We is discovered in the flesh.

But this miracle, like all great truths, is soon lost sight of unless the parents' We-feeling is genuine, powerful, and growing. Even if they are not especially egocentric, the physical and nervous strains of parenthood are so great that many young people lose their grasp on the joy which the child's development should bring, and slip instead into irritability and weariness.

Probably nothing is so helpful to a mother with her first child as the simple, directly applicable help of a counselor, practical nurse, or experienced mother, who can help her to work out a schedule of household duties which will leave time for care of the child. The time for theorizing, for psychological adjustments, and for probing deeply into parental fixations, is before the arrival of the baby. Immediately afterward, everything which can be done to alleviate her physical burdens in a practical way is helpful. Counseling help should be simple, cheerful, and readily understood.

There is a great need for "professional grandmothers"—counselors to young mothers, who can encourage them in their efforts and help them to acquire emotional staunchness. Such a counselor needs to understand from first-hand experience just how hard it is to rear a new baby; just how terrified a young mother can be with regard to the child's welfare; and needs to know, too, the fundamental facts of hygiene both for the mother and the child, so that she will co-operate intelligently with the physician. She needs to be a good housekeeper; one who understands how

to create a home, rather than merely how to make a building orderly.

Most of the irritability and fatigue of the young mother and father can be traced to nervous tension rather than to physiological factors. True, the baby's schedule is demanding; loss of sleep is trying. But during courtship, these same two young people found it easily possible to work eight hours a day, go out to dinner, to a dance or a night club or a theater, spend an hour or so in considerable emotional excitement and with lavish expenditure of energy in saying good-night; get three to five hours' sleep, and repeat next day the same high adventure. If they became tired or irritable, it was seldom with each other; and indeed, if the courtship progressed favorably, they rarely felt tired or irritable with anybody. Rearing a new baby does not entail more energy expenditure than that; in fact, it is highly doubtful if it uses as much.

But being engaged to marry, with all its flattering concomitants, is in many ways the very antithesis of parenthood. Nature cares almost literally nothing about the adults in the parental situation. There is nothing flattering to the young mother in the cry of a colicky infant at two A. M. There is an emotional satisfaction, if the mother has enough maturity to know it; but to the egocentric young lady who still privately or openly begrudges the loss of her days of gayety, the emotional satisfaction is not apparent. The way toward enjoyment of the baby is the way out of infantility: the removal of those transferences which each young parent still makes upon the other, and upon God, or Nature.

Mr. and Mrs. Morse were married for five years before their first child was born. Mrs. Morse did not want children; Mr. Morse occasionally did, but without conviction. They both preferred the life they led. It was not exactly marriage; it was more like a continuation of their betrothal period, except for the convenience of being able to live together. None of the responsibilities of marriage, none of its deeper experiences, were permitted to intrude on

their infantile habits. The pleasure they gave each other—not only sexually, but as companions in social life—their financial gains as they both worked; these were the reasons for existence of their "marriage."

Little Jerry Morse was an accidental child. His parents were more than mildly inebriated at the time of his conception; and Mrs. Morse was furious when she discovered the pregnancy. She sought an abortion; but her obstetrician solemnly assured her that an abortion before the third month would be dangerous to her life. At the end of the third month, he smilingly told her that it was now too late for anyone to perform an abortion; and when she went in a rage to another physician, he agreed.

This trick of obstetricians is fairly well known. It has advantages from the point of view of the physician; it saves his having to decline outright to do what his patient asks, and at the same time excuses him from an illegal act. Sometimes the woman has decided by the end of the third month that she would as soon keep the baby; and when this occurs, the physician's judgment seems vindicated. Very often, the woman accepts the dénouement with horror and dread.

In either case, the trick is a psychological crime, like any other lie; it pays dividends in unwilling mothers, in fathers gloomily faced with a reality they are too immature to cope with; above all, in unwanted children. It is the child who suffers.

The doctor's chief hope, of course, is that parenthood will itself mature the young couple. He believes he is doing a good thing to push them into reaping the experience which their infantility has tried to escape. But no one can push another person into maturity. The woman who wants an abortion is, almost without exception, a psychologically immature being. Her immaturity led her into conceiving the child in the first place; it will form a highly negative background for child-rearing in the second place. This is not said to advocate abortions, certainly; but to emphasize the necessity for a more honest and thoroughgoing resolution of the parents' immaturity.

Mrs. Morse was a pampered child. She unconsciously feels that her husband should pamper her; and she also feels that God ought to pamper her. She transfers her childhood pattern to the universe. When her physician (to whom she also transfers her expectation of being pampered) betrays her, she reacts like any spoiled child: with fury and a feeling that an injustice has been done. And, as with all spoiled children, she is right. An injustice has been done. The physician, like her parents before him, should have insisted on her facing the simple truth.

But it is not helpful to "talk to her like a Dutch uncle," as so many conscientious doctors do, either. Most patients are highly resistant to such scoldings. They relieve the physician's feelings, give him a sense of righteous indignation thoroughly expressed; but they do nothing for the patient. Sometimes, like spoiled children who got concessions from their parents by a pretty obedience, they take the doctor's scolding with apparent good grace; but within an hour, or at the most within a week, when life has not responded graciously as the pampered child expected it to do, by making some sort of major concession, the good effects of a scolding will have worn off, leaving the patient more despondent than before.

Pregnancy is not an ideal opportunity for the counselor, in some ways. Physical misery, glandular changes which prevent clear thinking, a general feeling of fright and strangeness, do not help the patient to concentrate on the job of changing her attitudes. On the other hand, the very fact that she cannot escape it, and that her time is limited, makes pregnancy in some ways an ideal opportunity. The counselor who initiates the young wife into the psychological aspects of motherhood can decrease childhood and marital problems markedly.

In the case of Mr. and Mrs. Morse, their infantility was entirely unable to encompass the situation. They tried to make a jest of the pregnancy, as they had made humor out of everything else in their relationship. Although a healthy and cheerful humor is certainly a good accompaniment to any life situation, it is far

too thin a strand on which to hang all one's hopes for mental health, maturity, and a ripening oneness in the family.

When the baby was three months old, the total childishness of the family exploded in a furore; Mrs. Morse went home to her mother to be taken care of, Mr. Morse stormed out to live with one of his old fraternity brothers, and divorce proceedings ensued within a few weeks.

The counselor who wishes to help avoid endings such as these may base his work on something like the following. It is a custom of East India. The Indian people may in individual cases have misinterpreted it; or they may interpret it more intelligently than we; in any case, its psychological validity is sound.

The pregnant woman, as soon as her condition is discovered, goes to the temple and offers a gift. This must be something of her own—personal adornment, or something she has cherished for some time. Each month thereafter, she must make a larger gift. When birth is expected, she must take whatever possession she most treasures, and give it to the temple. In doing so, she learns: *What I am and have belongs to the new life.* This is the essential lesson of motherhood. Every woman would deepen the experience and align herself with the direction of life, if in some sense—perhaps through psychological confessional—she would perform a rite of this significance.

But parenthood is not the job of the woman only. It is a test of the democratic attitudes of both the husband and the wife. The young man who has always believed himself free from a paternalistic or domineering attitude, or from the wish to be babied, discovers how much development he lacks when problems of authority and baby care arise. The father who is gifted with a healthy self-respect, not undermined by spoiling, does not hesitate to take a share in the extra work entailed. Authority is shared, too, by both parents equally. It is a matter of the We: in the unhesitating expectation of both parents, the baby finds security and a pattern of behavior which lessens the necessity for stern discipline. The baby is a primitive, and the parents learn to

appeal to him through a renewal of their own primitive imagination; but the relationship between the parents must become completely democratic, and that is at the other end of the scale of human development.

The birth of the baby is not merely a physical phenomenon. In every parent, as he looks on his child for the first time, a kind of birth takes place too: a rebirth into deeper social responsibility and higher consciousness. This new life within the parent must keep pace with the growth of the child. In order to further its growth, the counselor may build innumerable illustrations along the lines of this one:

A mother feeds her baby at the breast. At first glance, this would seem to be purely an act of giving; but on second thought we know that if the mother did not do so, she would suffer as much from her failure to give as the child would suffer from his failure to receive. From this simple example, we see that parent-child relationships are founded on a unified goal: the furtherance of life. The parent is as dependent upon the child as the child upon the parent. When the client comes to understand the mutuality of that dependence; when he sees that his own psychological development requires the child, just as the child's development requires him; when he makes this realization the working basis of his task for the next eighteen or twenty years, the counselor may consider his task well done.

CHAPTER THREE

In the Midst of Life

1. CRISES IN VOCATIONAL LIFE AFTER THIRTY

MR. AUMONT was a photographer. His work surpassed ordinary skill; it was an art. He had a keen eye for the unusual approach to commonplace subjects. His work achieved national recognition.

During the war, Mr. Aumont's skill was used by the Army. He was no longer the artist; he was the technician. Three weeks before V-E day, he was wounded. Today he is totally blind.

This man is only thirty-six years old. He is tortured not merely by his blindness but by the loss of his art, which meant to him all that the power to express means to any artist. His depression is intense. What can the counselor offer?

When disruptions in vocational life occur *from the outside,* the counselor often feels at a loss. He sees the client's misfortune, perhaps feels almost ashamed of his own lack of tragedy and the ineptness of anything that he could say.

If he does feel this, the counselor may be able to help; because the recognition that he has nothing to say that is worth saying, can help him to listen. The person who, through accident of health or economics, has lost his chance to pursue his chosen work, needs to talk. He needs to keep on talking until he discovers once more what he wanted to do before he chose the mold in which to do it.

When he has discovered that elementary thing, he can set about to do it in another form.

Mr. Aumont needs to recall his first stirrings to interpret the world about him. He needs to analyze the job which has satisfied those stirrings; to discover its essence. Was it an interpretive job, interpreting life to his fellows? Was it distinctly creative? Or was it a marshaling of materials or functions into working order? Some jobs are basically therapeutic; others satisfy simply because they are functional, direct, and show clearly a return for the individual's effort.

Once having discovered the basis of the occupation's attraction, the client will begin to see that other work offers opportunities to utilize the same general aptitude. Mr. Aumont could discover, for example, that the interpretation of life from a new and unusual angle is the task not only of the photographer but of the writer, actor, lecturer, teacher, and various other workers. Many of these professions are available to the blind. The deep and powerful psychic experiences of the blind make him sensitive to the emotional problems of all humanity. If he can interpret those problems in a new way, he can be partaker in one of the fundamental miracles: helping the "blind" to see. After all, most of humanity's blindness is blindness of the intellect and the emotions: it is lack of insight.

What Mr. Aumont needs to discover is his unique self: what he *was*, before he ever handled a camera or snapped a shutter. Other boys were unmoved by the camera; Mr. Aumont seized upon it. Why? Had he lived a hundred years ago, he would have seized on something else: something which would have utilized his peculiar temperament. Through discussions along these lines, and along the line of early memories, the client begins to discover how he can make a fresh start.

Through this kind of analytical thinking, a client sometimes discovers that he has lived too much in one sphere and decides to make a completely revolutionary change. In this case, what he discovered at the root of his previous occupation remains to be

utilized afresh, and better—that is, more consciously—than before. It is his fundamentally creative approach to life.

Not all vocational disruptions in middle life are due to accident of health or fortune. Some persons find that their life is disrupted *from inside*. New visions of work to be done, of things to be said, stir the whole personality with compelling force. Once more, the creative approach to life is the basis for the individual's future. But sometimes he has never been aware before that he was creative. He does not know how to go about trusting his creativity. And usually he has established responsibilities which seem to militate against his new urge.

The artist Paul Gauguin was a case in point. He was a bank employee for a time; but his wish to paint was overwhelming. Yet his wife's dependence and lack of understanding of his need to paint curbed him for a while from changing his vocation. Eventually he left and went to Tahiti, there to become one of the world's great painters in the impressionist school.

But few men have the courage, singleness of heart, and talent of Gauguin. Usually the individual feels his responsibilities to his family more powerfully than he feels the urge to create. Then his creative longing has to be repressed. It may come out in many ways: it may deteriorate, leaving him bitter or cynical; it may make him restless and irritable, undermining his capacity to work and to be a good father and husband as well. Or he may compensate through alcoholism, sexual adventure, or fruitless daydreaming.

Very rarely, one discovers the individual who has the courage to undertake the responsibilities conscientiously, while holding in reserve for a later decade the full expression of his creativity. This is the hardest path of all, and least likely to be fruitful, because in this, as in other things, no man can serve two masters. But an occasional individual may be sufficiently aware of his inner path to serve the creativity through discharging his responsibilities.

Longing to express oneself creatively is by no means confined to

men. Women too, who have married and borne children, often find themselves stirred beyond endurance in middle life by the urge to do independent work. With women as with men, this may deteriorate into mere self-amusement. Some women choose club work, which may or may not express their femininity. Women often fall prey to addictions such as alcoholism, excessive love of sweets, or slavery to the motion-picture habit. Sometimes a woman feels the creative urge rather vaguely as restlessness, and takes it out in having a series of affairs with various men. This procedure is an expression of creative longing on a primitive and rather deteriorated level in a very large percentage of cases. Not always, certainly; there have been exceptions where creative people of high integrity were forced to act in an unconventional way; but the individual, man or woman, who indulges capriciously in a variety of egocentric affairs, without discovering the real individuality of the other person involved, has also failed to discover his own real self.

Whenever an urge to change one's vocation is felt, there is an exceptional opportunity to renew and develop the We between husband and wife. The wife who has realized that her husband is restless; who, far from blaming him for it, becomes aware that he needs to be encouraged to step over into more expressive work, merits the name of Wife. Occasionally one finds a woman whose feeling for her husband is so genuine that she knows, before he does, that he should make a change. Such a woman usually knows, too, how to help him discover this; it is femininity itself which perceives these things, and how to go about them. But if the husband's repression is severe, he may need the help of a counselor in addition to the encouragement of his wife to clear himself of emotional blocks related to the black giants and the white giants of tribal life which stand between him and creative work.

Both partners should study the urge to make a vocational change, testing it to see whether it is genuine or a mere egocentric desire to prove oneself talented. Transferences of childish resent-

ments against one's parents, and the boy's or girl's unfulfilled need for recognition, should be fully examined and resolved before an outward change is made.

One sometimes finds a man who understands his wife's need for expression, and who encourages her to take it seriously. Many disruptions in marital life occur because a wife or husband does not recognize the mate's legitimate need in such a direction. More and more men and women are living energetic and creative lives; there are enough and to spare who have sympathy for the individual bound to an unimaginative spouse who will not or cannot encourage and share a mate's creative longings. It is from the ranks of those who struggle under the burden of their mate's or family's disapproval that many of the counselor's clients come.

The client should learn to perceive clearly that his capacity to build his own life is at test. His real personality lies within him. What he allows his mate to do to that personality is up to him. If he becomes the man he is intended to be, knowing himself rather thoroughly, his spouse's failure to comprehend cannot cut him off from being himself. On the contrary; becoming himself will teach him also how to deal with his wife; how to stimulate her interest in what he wants to do; how to arouse her faith and confidence in his powers. Behind most wifely misunderstanding lies the fear of the woman who has not yet seen the vision. Behind the indifference or derision of most husbands lies repressed creative longing of their own.

The client must investigate the vocation which attracts him, to see what elements are represented by it. In some cases it may be that he could develop those elements within his own work. Where he has the responsibility for children, or other heavy financial burdens, this would be a good solution, at least until the children are grown. But it is a rare solution. The new urge usually requires a new setting. Familiar scenes and faces have the deadening effect of old habit. Few men can bring a fresh spirit to old work over a period of time. It is worth trying; but the saying is usually found startlingly true: "You don't pour fresh wine into old wineskins."

The man who must express his creativity in his hobby will gain inspiration from studying such men as Spinoza, who earned his living by polishing and grinding optical lenses. Not everyone who recognizes his greatness as a philosopher recalls that philosophy was Spinoza's "hobby."

Mr. Carver was sure that he should be an actor. He had never been on a stage in his life; he was forty-two years old, and moderately well established as an owner of a hardware store. He had a wry, amusing way of saying things which, his friends sometimes told him laughingly, ought to make good in Hollywood. No one realized that he cherished a secret, fierce ambition to make their careless words come true. He tried out for a part in a little-theater production, without letting any of his family or friends know about it; and although he failed miserably, being unable to read lines in the least well, the unscrupulous director of the little theater accepted his fifty dollars and agreed to let him have the part.

Mr. Carver's inexperience and intense stage fright very nearly ruined the production; but the director, being willing to have more of Mr. Carver's money, told him he had a definite talent for the theater and urged him to pay another fifty dollars for the privilege of building scenery and doing "backstage direction" for the next play. After several months of this secret expenditure of money, and an accumulation of nervousness, Mr. Carver came for consultation. The counselor suggested a study of the client's dreams. It immediately became obvious how much self-deception was involved. Mr. Carver's dreams showed the typical elation of the person who has veered from reality. They were full of such phenomena as jumping and flying above the earth, among the stars, traveling at reckless speeds, and similar exciting but fruitless adventures. Mr. Carver undertook a serious study of his inner life, and discovered a long-pent-up yearning for recognition which his parents had denied him, and which his wife had been unable to fulfill because she did not understand its neurotic tinge. The resolution of this emotional problem was not only a great relief to both of them; it opened new vistas of imaginative work which

they embarked on together, and resulted in a happier and more fruitful way of life for Mrs. Carver as well as her husband.

Mr. Daley had the opposite sort of experience. He came for counseling, first, supposing that he was prey to "middle-aged restlessness," as his wife repeatedly told him he was. Study revealed that Mr. Daley had a genuine though undeveloped capacity to study botany, though he had submitted all his working life to being a drygoods salesman and later a buyer in his wife's father's store.

Now the counselor's whole point of view—his philosophy, his religious attitude—was in question, quite as acutely as was Mr. Daley's. This client had to make a major decision under unfavorable circumstances. It was not enough to suppose that mere "middle-aged restlessness" was the cause of his torment. The fact that almost everyone feels a certain restlessness as he notices his youth going, does not necessarily prove that the restlessness is not valid. In this case, it was valid. Mr. Daley should have been a botanist. He lacked only a year or two of college work to enable him to enter the field he had secretly yearned for years to enter. And the counselor must question himself: does he honestly believe that everyone is born with a spark of creativity? And that that spark alone is the real vindication of his life? Or does he believe that everyone should repress his creativeness in favor of the forms of society? If the counselor believes that social forms are more important than the individual's creativity, he must assume responsibility for contributing to the decay of society; because only the creativeness of individuals, and their courage to rise above the forms, endure beyond the decadence of any society.

This is the meaning of the challenge: he who does not learn to hate his tribal relationships for the sake of the new life is not worthy of the new life. Yet Mr. Daley would also not be worthy of the new life if he used it as an excuse to shirk financial responsibility for his family. He had to learn the subtle lesson: it is not the human individual whom he must hate; on the contrary, he should learn to love his wife, his children, and every other person

—but to love them for their humanity. His love had to spring from habit no longer; no longer from concession to the tribal pattern; from the convenient projection of old images, which had somehow managed to seem vindicated to some extent. Since Mrs. Daley could not catch the challenge of the new life, Mr. Daley was compelled to select one of two modes of action: either to submit and lose the new life, or to discover Mrs. Daley's individuality, and through that discovery the release from the power of the tribal images which he had associated with her.

Ideally, each partner would discover the other as an individual. As long as they are enslaved to one another's habitual ideas about each other, neither can perform creatively. Both must consider that the New is the way of the future, the call of life itself; that, if it is genuine, it is very much more important than the old form of relationships.

Full realization of this by one partner, and failure to awaken by the other partner, may result in a breach of the marriage. In Mr. Daley's case, it did. In order to face this serious risk, he had to examine his vocational interest as well as his unconscious conflicts with the utmost care and honesty, and to make as sure as humanly possible that he was ready for the grave problems and responsibilities that ensued.

Even when the change of vocation is simply a matter of a single man's choice, he still needs to resolve many habitual ties. If the man is neurotic, or was pampered or overpunished as a child, he may experience considerable difficulty in changing into creative work even though he has no responsibilities to anyone but himself. Single men who have been away to war, after a decade or more in a vocation which did not inspire them, often are reluctant to return to the old job; yet the old job is sometimes surrounded with a maze of associations: "What my family expected of me," "My old friends." The challenge is the same as that presented to the married man: face the tribal relationships. Weigh them against the urge to become one's creative, individual self; and decide the direction of one's life.

2. MARITAL CRISES OF MIDDLE LIFE

Mr. Hansen, forty-five years old, is married to a woman of thirty-seven. They have been married for twelve years. He has now fallen in love with a Miss Rand, an interior decorator of considerable talent and charm. She is also in her late thirties. He has asked his wife to grant him a divorce so that he can marry Miss Rand. Mrs. Hansen has refused, and he comes to the counselor to see whether Mr. Merrill can persuade Mrs. Hansen to free him.

Mr. and Mrs. Hansen both give an account of a very difficult marriage. The husband confesses that he married this woman not so much because he was in love with her as because her father's business connections offered him certain advantages. He seems genuinely ashamed of his attitude at the time the marriage took place: "I admit I made love to her very warmly; but I didn't mean it much, even at the time. Oh, I was attracted to her; but I knew it wasn't the real love of my life. The whole thing has been miserable ever since. She knows—has known for years—that I wasn't in love with her. And I don't think she was much in love with me, either. She never tries to do things the way I like to have them done. I was wrong to go ahead with the marriage; but isn't twelve years long enough to pay for my crime?"

Mrs. Hansen sees the thing somewhat differently. "My husband suits me perfectly. Oh, I don't like his bad temper; and sometimes he irritates me so much I could almost kill him. But frankly, I like to be seen with him; he's certainly good-looking; he's my ideal of what a man should be. I've got him and I intend to keep him. We have our little girl, and for her sake we ought to stay together."

What creative development can the counselor hope to induce in a marriage between two people as egocentric as Mr. and Mrs. Hansen?

Mr. Merrill needs first to establish his own attitude toward dif-

ficult marriages. He may be sure that such situations always have a purpose in the life of both individuals. His task is to help both partners discover that purpose. Mrs. Hansen is lacking in feminine maturity. She is somewhat pampered and erratic, and has never understood what it would be to give herself deeply to this or any relationship. Mr. Hansen considers himself exceptionally honest, in candidly admitting his faults; but the counselor sees immaturity and an unconscious dishonesty, since he has continued to have marital relations with his wife throughout their marriage, in spite of having declared his lack of love for her on several occasions.

Mrs. Hansen stormily maintains that she is in love with her husband and has always been so; Mr. Hansen insists that he is in love with Miss Rand and will never love his wife. Mr. Merrill suspects that neither of them knows what love is, and silently decides to set that issue aside for future discussion.

It seems at this juncture that the marriage was the egocentric mistake of Mr. Hansen. We may understand that he needed a wife like Mrs. Hansen in order to be cured of his false attitudes; but if this were the only purpose of the Great Therapist in arranging this marriage, it would be a very poor one. It would mean that Mrs. Hansen had to suffer merely in order to help Mr. Hansen see his mistake. If the counselor were to induce Mrs. Hansen to see her role only in this way, he would perpetrate a serious error. Her life must be meaningful for her. She had to have a husband like this in order to learn something about herself; he had to have just these egocentric deviations in order to cause her to discover her own.

Let us suppose that Mrs. Hansen catches for a moment this "archangelic" point of view. "Oh—then I am the tool of destiny in order to help Mr. Hansen?" Partly right; but not yet complete. Mr. Merrill must not let her stop there. If she does, she will become more egocentric than ever, in another direction. Heretofore, she was the clinging baby, holding to her husband's finger and insisting on being led by him through life. Now she sees herself ego-

centrically as a kind of sub-angel, leading Mr. Hansen on toward better things. The second part of the truth must also be added: she must discover the value of this miserable marriage for her own development.

Progress is usually not rapid. Mr. and Mrs. Hansen have been married for twelve years; twelve loveless years in which each has built up character habits of a distorted, abnormal sort. Each has developed from the start the habit of tacitly blaming the other for their marital problems. Mr. Merrill may be tempted to assume that Mrs. Hansen has been victimized by her husband; or he may be prejudiced as a result of Mr. Hansen's greater candor, and feel that the man has paid many fold for his guilt in marrying this immature and unresponsive creature. If Mr. Merrill allows himself emotional bias in either direction, he will commit a serious mistake.

Mrs. Hansen may have married a brute; something was lacking in her feminine feeling, or she would have known better than to marry him. Something is lacking in her maturity, or she would have found a way to help him to discover himself—or else would have left him years before. Mr. Hansen may be married to a silly and superficial woman; something was lacking in his masculine development, or he would have known better than to do so. Something is lacking in his maturity now, or he would have found a way to help her grow in spirit—or else he would have left her, if he could not make the marriage meaningful for both of them. The fact that they have used one another sexually over the years, despite the incongruity of their temperaments and a general lack of inspired love, indicates that neither understands the responsibilities and prerogatives of manhood and womanhood.

It is not enough for Mr. Hansen to say with humility, "All right, I'll admit it. I've made my share of the mistakes." This merely convinces him that he is once more making the major effort. It confirms his egocentric self-esteem. The question is not: "Have you made mistakes?" But, "What mistakes have you made?" The emphasis must be upon the specific personality problems involved.

Mr. Merrill should talk to Mr. and Mrs. Hansen separately. No matter how "honest" both may consciously try to be, the unconscious factors which cause their difficulties cannot come to light except in the complete seclusion of individual counseling. Also, to be dryly practical, neither will be much interested in telling the truth if they talk together. Each will try rather to vindicate his own position and deprecate the other's.

Yet because he sees them separately, the counselor may say things to one which seem to contradict what he says to the other. Therefore it is often wise for him to write a letter after the consultations, addressed to both people together, in which he clarifies the basic assumptions and findings. In such a letter he must scrupulously avoid giving away any confidences which either may have made, and which the other might conceivably not know.

Mr. Merrill should point out, both in the letter and during the interviews, the advantages and disadvantages of their remaining together, and of parting. He should call attention to the social, financial, and personal aspects entering their decision. He should point out that condemnation, both of the partner and of oneself, must be avoided. Guilt or crime is not the main issue; they both need to recognize human deficiency, blindness, and tragedy. This emphasis is important because a feeling of guilt always accompanies an individual's knowledge that his marriage has failed or is failing. As long as his interest is centered on trying to absolve himself from guilt, he is caught in a whirlpool of egocentric self-evaluation. It acts and reacts both on himself and his partner in a completely futile way. We have to acknowledge that guilt is involved, but that both partners share it equally. One may have been more guilty at the beginning; but the other has accepted the guilt as the basis for marriage, and in so doing has made the sin his own. Mr. Merrill will probably have to clarify this at length and repeatedly with both clients.

In Mr. and Mrs. Hansen's situation, the stale habit of old transferences, plus the accumulation of unlived emotional life through twelve years of sterile marriage, have almost obliterated the indi-

viduality of each from the other's view. This marriage has become a deadly representation of the tribal form. When Mr. Hansen says "My wife," he does not mean, "That individual with her unique and interesting and satisfying personality." He means, "That depersonalized adjunct to my existence which (rather than 'who') shares my social engagements, is the object of my habitual physical needs, and shares my routine." When Mrs. Hansen speaks of "My husband," she is almost blankly unconscious of the wealth of undeveloped possibilities in Walter Hansen. She recognizes only those aspects of his personality which have already proven themselves to the world; and she accepts them as her property by right of marriage. Both Mr. and Mrs. Hansen have almost forgotten their own individuality in the fruitless routine of this association.

But Miss Rand has made Mr. Hansen startlingly aware that he is a unique and worthy individual. That is why he wants to marry her: she brings him face to face with himself. She sees new and enticing possibilities in his personality; and through her, he glimpses a chance to grow, to come to life, to live.

Six months ago Mrs. Hansen was herself bored with her husband. But the realization that another woman has found him interesting makes this marriage suddenly appear to be the stuff of life itself, infinitely desirable and necessary to her. She sees herself left without companionship, alone and discarded. She is bitterly contemptuous of Miss Rand, who has "stolen" her husband.

The counselor may share (or perhaps he does not share) Mrs. Hansen's opinion that Miss Rand has acted unfairly. It will do Mrs. Hansen no good whatsoever if Mr. Merrill commiserates with her. Instead, she should realize that it takes far more than an ordinary flirtation to make any normal man or woman face the grueling hazards of a serious breach in his marriage. One of two things has to be true: either the marriage was unreal from the beginning, or it has grown so false that it offers little to offset the new attraction. In either case, Mrs. Hansen cannot save her marriage unless she makes a marriage of it, in the true and deep sense of the word. She must consider how very many advantages for any

man remain with a settled marriage, in contrast to the dubious advantages of divorce or an extramarital affair. It is plain that her relationship with Mr. Hansen must have been poor indeed to lose the contest with anything so troublesome and difficult.

Mr. Hansen, for his part, may be persuaded that the marriage was indeed so meaningless that there is no use in trying to salvage it. But he still needs to study the exact quality of his relationship with Miss Rand. What does she offer that Mrs. Hansen failed to offer? How important is this new thing? It may be very important indeed; or it may be superficial. Can only Miss Rand supply it? Or could Mrs. Hansen supply it if she understood what it was?

If he intends merely to have an extramarital affair with Miss Rand, he should understand where the real harm to his personality, his marriage, and his wife, lies: through evasion of the crisis, he and his wife will both fail to grow more mature. If he deceives Mrs. Hansen, he deprives her of the crisis which her personality needs in order to stimulate it to new and necessary development. And he himself evades genuine growth in his own manliness by evading the issue with her.

The problem resolves itself into certain fundamental questions. Is this a marriage? Or is it a relationship which has always been false and cannot possibly be made genuine by any degree of maturity? As these two people mature, will they grow closer together, or will they realize how disparate their temperaments, tastes, and longings are? Was this a relationship which was meant to serve the development of both personalities to a certain degree; then be resolved and left?

A genuine marriage helps both people grow into a richer and fuller realization of human relationships generally. Does this one do so? Why not? What more could each partner do to help the other to a richer life? Does the relationship produce children, both physical and "brain" children? Does it provide a stimulating yet peaceful environment in which the children develop into sturdy and reasonably sensitive people? The marriage may be difficult; yet it may still challenge both partners, making them feel more

alive than they could imagine being outside it. Is this feeling of aliveness present generally; or was it ever present and then lost? What led to its loss?

Or does the marriage form a rigid pattern, in which one partner consistently "wins" over the other? Is there a constant effort of each partner to gain the advantage? Does one partner cling to the other (or do they cling to each other) because the mate makes a good showpiece, proving to the world that he is clever enough to have and to hold such a spouse? Do the children show the typical evidences of a shaky emotional environment: lack of vitality, cruelty toward playmates or animals, furtive sexual interest, school failure, cynicism, effeminacy, lack of zest in work, play, vocational choice, or human relationships? How about timidity or disobedience?

Would the children be better off if the parents parted and one or both parents made a genuine home elsewhere, in which the children could be more happily situated; or do the parents need to develop, instead, a warmer and more intelligent interest in the children? Through this experience alone the parents may discover a renewal and development of their mutual love; but it is not likely to take place until they have become less childish themselves, so that they feel that interest in children which only a healthy personality can feel.

All such questions as these can be answered only if both Mr. and Mrs. Hansen come to understand the degree of projection, and the quality of the transferences, which each has made on the other. Both negative and positive transferences are undoubtedly involved. Each client must examine his parents' marriage, and the negative or positive expectations about the marital situation which he built up unconsciously during his childhood.

The transferences must be resolved first. Mr. Hansen may be unconsciously flattered by the comparative superficiality of his wife. He may have felt quite secure from having to face any of his own deviations because of his manifest maturity in comparison with her infantility. If so, he has unconsciously fostered her

childishness in the service of his own egotism. But an egotism which depends upon the servility of an inferior woman must derive from the pampering or overpunishment which Mr. Hansen received as a child. His relationship with his parents must be subjected to inquiry, and his lifelong wish to be admired or deferred to must be resolved.

Mrs. Hansen has demonstrated a clinging-vine attitude by accepting the sterility of her marriage without adequate protest. She has also shown herself to be something of a Turtle: she has withdrawn from real emotional experience into the shell of superficiality. The real woman does not endure a false relationship; only the pseudo-child who has not worked out her parental problem transfers to her husband her longing for father-love. She accepts the degrading situation of being treated as an inferior in her own household only because she has not yet outgrown her childish, rigid emotional patterns. These patterns, like her husband's, must be studied for both positive and negative content. As always, the counselor cannot free these people from transferences merely by intellectual appraisal. Both clients must relive their childhood crises, face the black giants and the white, and learn to form a relationship first with the counselor, then with other people, on the level of zero.

When the transferences have been recognized and shed, Mr. and Mrs. Hansen attain a new maturity. They now look at one another as man and woman. But since this marriage is twelve years old, and they are not in the habit of recognizing one another as individuals, it will probably be some time before they know whether they are husband and wife. The Adam-and-Eve relationship is a unique thing. It is a deep response between two projected images of profound worth and significance. If the marriage is fundamentally real, and if the projections are there, then the clearing away of the transferences will permit the vitality of the projections to burst forth into a new growth which is spontaneous and joyous.

The projections thus prove to be the natural organs through

which human beings are related to one another. As long as husband and wife are immature, their projections operate in a way which is completely mysterious to them. Both persons are compelled, as though by magic or destiny, to act blindly. As long as they remain unconscious servants of their projections, therefore, the projections are dangerous and potentially destructive to the individuality, and even to the personality as a whole. As the persons mature, their projections serve the individual in all his relationships; and specifically between husband and wife they are the basis of love: the sex organs of the human soul.

To achieve such a development requires an emotional honesty which will be new to both partners. While the marriage is at test, not only sexual intercourse but every evidence of affection which might be misinterpreted by either partner as tending toward a sexual expression must be withheld. Everything must be done to foster a new awareness of one another as individuals, each without a claim of any sort upon the other. They should avoid the pet names which recall all the associations of the past, because old emotional habits are now to be broken in order to make way for the essential truth, which is not yet discovered, as to how these two people feel about one another. They should call one another simply and forthrightly by their plain, Christian names. They must sleep apart and dress in separate rooms. In brief, while they are trying to discover one another as individuals, both should make the utmost effort to permit the partner's unique personality to come into evidence.

A genuine, growing personality is a thing which is assured of respect. When Mr. and Mrs. Hansen begin to respect one another, they can decide without rancor or confusion whether theirs is a friendship, an outgrown mutual fostering of egocentricities, or—that rare relationship—a genuinely creative marriage. Mr. Hansen will incidentally decide whether his love for Miss Rand is real, or merely the escape valve for his accumulated emotional life, which had not found expression in his marriage.

More frequently, the partnership will not become fully crea-

tive at once; but both Mr. and Mrs. Hansen may come to see that it carries so much promise that it is worth nurturing, and worth protecting from the intrusion of extramarital affairs and the deadening effects of stale habit, psychological immaturity, and emotional inanition.

3. DIVORCE AND REMARRIAGE

WHERE divorce has proven unavoidable, there are prerequisites to a successful separation. Unless these are fulfilled, neither the man nor the woman can be genuinely happy in a new marriage or in single life. They are not easy; they must be undertaken with the utmost sincerity, and they require determination to fulfill.

The man must understand his own psychological situation fully. It is not important what terms he uses, obviously; but it is important that the facts be met. In our psychological terms, he must have cleared up his mother-relationship; he must have recognized the transferences which he brought into the marriage, and resolved them. He must understand something about his projections. He must know why he sought what he did in the way of a wife, and why he thought this particular wife would be the answer. He must discern the reasons for his failure in this marriage. He must know exactly why he wants now to go, and into what sort of life. He must be rather fully aware of his transferences and projections on a possible future mate, whether he has met her yet or not. The transferences certainly should be dissolved before quitting any marriage; that is an essential part of the maturity required of anyone taking a step which will result in such critical changes for a whole family.

He must understand all these things, too, about his wife. First, last, and foremost, it can be said about all divorces that the couple is not really ready for satisfactory divorce until they have established a friendly attitude toward one another. Only through un-

derstanding his wife's psychological situation, through recognizing her tragedy and being assured that she has some means of redeeming it, can he become emotionally free of his responsibility to her.

The woman must understand exactly as much as all this about herself; and in her turn she must understand her husband. Only so can she forgive him for what he has done to her; and only as they both achieve mutual forgiveness can they be psychologically free.

In addition, both the man and woman must study the values of the marriage itself. There are negative and positive aspects to every marriage. There are also negative and positive factors in divorce. These must be thoroughly clarified; not only pointed out by the counselor, but discerned for themselves by each party to the marriage. They must each make an accurate estimation of whether the marriage can fulfill everything that one can logically expect of any relationship. And before the counseling job is done, their separate estimates must come somewhere near an agreement.

What has just been said presents the prerequisites to a successful divorce. Every counselor knows that few divorces can be entirely successful. Some of these requirements will be lacking in almost every case; usually because one or both of the partners is unwilling to undertake the work involved. But it is essential that the counselor and those men and women who sincerely want to establish their own futures should know how many and deep are the psychological changes required in order to offset the harm done by wrong marriage to them and their children.

Every marriage should develop each personality; leave it richer and not poorer. If one of the partners balks at the effort to develop, then the more conscious one must take added responsibilities on his shoulders. He must still develop his own sympathy and respect for the other personality. If he must be the only one who leaves the marriage emotionally clean and psychologically whole, then he must also take on himself the whole responsibility

for breaking it off without a really adequate fulfillment of the prerequisites.

Bitterness and a sense of loss must always be resolved. They will melt away the moment that the client sees, through a fissure in his own egocentricity, into the center of his own tragedy; and thereby into the center of all human tragedy, including his mate's.

Very often, a divorce is not the answer to the people's needs. This usually becomes apparent as soon as the transferences are recognized. The counselor should always assume at the outset that divorce is not the answer.

A period of separation, in which each thinks over the values of the marriage, and tries out single life, is essential. If it is not financially possible, as is often the case where there are children, then neither will a divorce be possible. Many of the benefits of a separation can be achieved while the couple still live in the same house. For example, the man and wife may agree to separate schedules and social life. Certainly a couple who cannot live under the same roof for some months without having intercourse should not be divorced. Either there is too much mutual projection, so that they could still establish a good relationship; or else they are both too infantile to face the loneliness and other problems of the single life.

The question of the children's welfare comes up in most divorces. A wealth of psychological findings proves beyond question the erroneousness of the old idea that a marriage, no matter how bad, should be preserved for the sake of the children.* Most people recognize that the false idea of relationships which the children gain in a family where the parents' love is dead or dying is the poorest possible basis for a future marriage or single life of their own. Nothing forms a more fertile basis for adolescent and child problems than the emotional insecurity of a loveless home.

It is not at all decisive whether the parents are quarreling openly. The frigid self-control of parents who suppose that they

* Cf. *The Inner World of Childhood*, Frances G. Wickes, Appleton-Century.

are hiding their misery from their children is, if anything, worse than most quarreling. Perhaps the only thing worse, indeed, is quarreling which is prolonged, incessant, and much embittered, and which comes to no resolution. The children are not deceived by lack of love between their parents; but they are confused. They develop doubt, mistrust in life, suspicion that love is a lie. A loveless atmosphere is stifling to the creativity of the child, quite as much as it is to the creativity of the parents. Once more, the truth of the assertion is borne out: the child *is* the embodiment of the relationship between the parents.

The parents bear a doubly serious responsibility to the child of a wrong marriage. The only way to fulfill it is to clarify the marriage: either make it right, or leave it and establish elsewhere a home which will demonstrate to the child what home should be.

But the parents must not seek a divorce simply because a single crisis arises. They must make every effort to find themselves and one another as man and woman. Divorce is expensive morally, emotionally, and financially. It lays a heavy burden on the partner who assumes the care of the children. Even in our era, where divorce is common and far too cheap, it means loneliness and social loss.

Very often, where a decadent sexual attitude lies at the root of the difficulty, the mere assurance that there will be no more occasions of intercourse until (and unless) the emotional situation justifies it, will reduce the partners' nervousness or irritability considerably. The man who supposes that such cessation will impair his health is in error. Abstinence never impairs a man's health, though everyone recognizes that it is inconvenient. On the contrary, continence for the sake of improving the general emotional situation will give him not only emotional but physical and nervous improvement as well. The self-respect which comes to the man who knows himself master of his own bodily functions is worth the difficulties involved. It is equally true that continence improves rather than impairs a woman's health.

Wherever intercourse takes place in spite of the fact that it is not the outgrowth and expression of love, it is degrading to both persons. While few persons who are not religiously trained to believe so would agree that it should take place only for procreation, there is a fundamental psychological truth which has been overlooked by most of those who protest against that restriction. Contraceptives enable a man and woman to use one another without the consequences which Nature intended. As a result, the act has been cheapened in most marriages and out of marriage, to the place where its significance as the supreme rite of all human relationships is cheapened, too, and forgotten.

Every sexual act *should* have progeny: if a physical child does not result, it should create the emotional progeny of a new and richer life, a deeper and more significant relationship. Any act which fails to accomplish this is psychologically equivalent to adultery, or any other degrading misuse of the human body. The inner, psychological reaction from misuse may be immediate elation or release of tension; but repetition over a period of time results in staleness, hopelessness, futility, shame, cynicism, mistrust of the partner and of oneself.

A large percentage of divorces results from just such misuse. Some women, believing they are helping their husbands, follow the pattern of their mothers and "submit" even though they feel assaulted. They contribute exactly as much by this acquiescence as the man contributes by his selfish demands. The woman who submits to an unwelcome experience undervalues herself as a human being and as an exponent of femininity. No matter how much she may pretend to be fulfilled, she does not experience that temporary loss of egocentricity which is the accompaniment of all deep passion. Her unconscious and her husband's unconscious know this; know that her capitulation is false; that it pampers him and therefore is based on lack of respect for him as a man. If he accepts such pampering, he becomes less of a man. The net result is that they do one another harm, and not good.

The simple logic of these facts has been largely obscured by a

mass of literature and word-of-mouth instruction, to the effect that men and women must coddle one another sexually. There is no need to debate the point on theoretical grounds: one has only to look about at the innumerable loveless marriages, carelessly undertaken marriages which depend upon "birth control" to make their emotional insignificance "safe," the divorces and the great number of hysterectomies and other surgery performed as a result of venereal infection while the patient remains ignorant of the cause; indeed, one has only to consider the increase in venereal infection itself, to know with simple clarity that self-mastery is a requisite to life. And one has only to counsel with the men and women whose emotional sterility is the result of years of self-indulgence, to realize that our national training is proceeding in the wrong direction.

Every sexual act must be an act of the gods, compelling both man and woman to a full and decisive participation; and leaving both better, cleaner, and richer than they were. It is by no means too strong a word to say that any other use of the sexual function is sacrilegious.

This fundamental aspect of marriage must be clarified before any divorce takes place, if the separation is to leave the persons better off than the marriage has made them. Its full understanding is certainly a prerequisite to successful second marriage.

A second marriage may do much better than a first if the individuals have recognized and resolved the transferences which led them to a mistaken first marriage. The individual who has discovered himself through the suffering and clean dissolution of a wrong marriage has matured enough to understand rather well how to establish subsequent relationships firmly.

The new marriage must be undertaken on a fresh basis, as far as possible without reference to the old. What the man and woman learned from the first experience will not be forgotten. What they expect of the new must be something entirely different. The second marriage should be real. There is no psychological necessity for making the same sort of mistake twice.

Yet, if it has been made twice or a dozen times, the counseling task remains the same; and the marriage undertaken after adequate counseling should be on an entirely different basis from the preceding ones. And just as a real marriage differs fundamentally from a false relationship, so the individual's attitude in the new situation will be different. His experience will be different. He will, himself, be different.

4. THE MIDDLE-AGED UNMARRIED PERSON

Miss Pearson, forty-seven years old, is head of the English Department of a certain high school. She has fallen in love with a physician, an old friend who was suddenly widowed two years ago. She comes to the counselor, agitated and bitter. Dr. Trent has just confided to her that he is in love with his secretary and has proposed marriage to her.

"If I could just believe that it was love! She's only a girl—about thirty, I think; and he's almost fifty. And of course she doesn't love him; it's his prestige and money she wants. I've been half in love with him all my life; and since Alice died I've thought he was beginning to care for me. . . ."

How can such a woman, sure that this is the last time in her life she will ever love, face the loss of the first man who has ever compelled her whole devotion? It is not an easy task for any counselor.

Ideally, such a woman should go to a psychotherapist. The capable analyst can help her to integrate the gain and loss of her situation. She needs, perhaps, to learn how to be a nun: conscious of that to which she devotes herself, and supremely devoted to it. It is beyond all man-woman relationships. The discussion of "The Unachievable," Section 5 of this chapter, gives some suggestions for the person who must live alone.

But not all counselors can hope to do so complete a job. Yet

everyone hopes not to ruin the client's life by making a double tragedy out of a single one. This would ensue if we were to make awkward attempts to mitigate the wound. To acknowledge the full seriousness of it would give at least a kind of dignity to it. The chief things that should be done are these:

First, Miss Pearson must gain insight into the contribution which her early life made to her tragedy. She must trace her childhood sufficiently to see, in the main, the outlines of her deviation. This relieves her of the pent-up backlog of bitterness which accumulates behind every tragedy. It also helps her to understand better everyone she must deal with: her students, friends, this physician whom she loves, the secretary who is her enemy.

Second, she must try to see her situation "from the point of view of the archangels," as suggested in the section on the middle-aged married couple. What does this plight mean to her development? She has tried all the old patterns which sufficed in dealing with other men: deprecation of men, deprecation of herself, deprecation of the chosen mate (the secretary). They have all failed to give her ease. What can succeed? The discovery and redemption of her own egocentricity.

This may follow one of several patterns. The one suggested here is probably the first which should be tried with every woman—and with every man—whose love is not accepted by the beloved. If it is not applicable, and if this love does indeed seem to be the final and complete one, yet unattainable, then Miss Pearson is actually in much the same situation as the bereaved person whose mate is lost through death.

Miss Pearson's third step is to study her own femininity. She may very logically object that it is too late; and it may indeed be too late for her to win the love of this man. It may be too late for her to win the love of any man. Yet it is not too late for her to learn that thing whose lack has cut her off from life. It is not too late for her to have the emotional experience of the woman who *loves successfully,* however unsuccessfully she may seek to be loved.

Everything that is suggested in the section on "Femininity"—and on "Masculinity" too—will be valid study for this woman. In addition, for a woman of intellectual attainments, there is a large and growing literature of reference on this problem. Some of the best suggestions are to be found in magazines slanted toward the 'teen-age girl and young woman. She may find release in writing articles of her own. Better—more feminine—would be the release of writing poetry, music, or stories; of singing in a mixed group or playing in a mixed orchestra; dancing, eurythmics, and group recitation or reading.

She needs to study relaxation techniques. She needs, quite deliberately, to learn to enjoy her *self*, to make the most of her body and mind and emotional powers; deliberately releasing her laughter, tears, and melancholy in fervent expression.

And she needs to do what will terrify her most: to face Dr. Trent with the truth. In Miss Pearson's situation, this becomes a necessity because Dr. Trent considers her something of a confidante. For the sake of her mental and emotional health, she must not permit him to continue to do so; and above all, for the sake of her womanly self-respect.

They have been friends for twenty years; it seems the most natural thing in the world, to him, to talk over with Dot Pearson the things that are happening to him now. And, having repressed her femininity all her life, Miss Pearson sits there and lets him.

This, she should learn, is folly. Of course, to be told of her love will not win him to her; but it will certainly make him aware for the first time in his life that Dorothy Pearson is quite as much a woman as is this beautiful secretary of his. That she is a feminine woman, too, and deserves his respect as such, even if she does not happen to have won his love.

But the one sure good that it will do for Miss Pearson is to help her discover that she herself is a woman. Hitherto, she has not been at all certain of this. She might be a woman; but then again, she may be a pseudo-human creature, incapable of direct, emotional conversation with a flesh-and-blood male human being. It

will require a great deal of courage to do this; and she must not do it half-heartedly. She must do it vehemently, probably with a certain amount of fury. The fury will certainly come if she realizes that she, a woman, is being given the ultimate insult—the most degrading which can possibly issue from a man's lips in the normal course of decent man-woman relationships: the tacit declaration that to him she is a sexless and totally uninteresting being. Any woman who understands her own femininity will repel such a declaration with violence or cold fury, and will certainly repudiate her relationship with the man who assumes it.

It should be stated parenthetically that if Miss Pearson were known by Dr. Trent to be very interesting as a woman; if his whole approach acknowledged her charm, yet gave deference to the fact that she was not his woman; then there would be no need for fury. In this situation, however, the other assumption was true: Dr. Trent had never in twenty years dreamed that Miss Pearson was anything but an embodied intellect; and it is questionable whether he noticed that the intellect was embodied.

Miss Pearson's feminine fury will not be easily aroused to the necessary degree. The counselor will very probably have to make sure that it is aroused in advance during the interview—probably during several interviews. She should know in advance that her expression may not result in apparent, outward success in her relationship with this man. But she certainly should undertake it, because an emotional release will follow, a new self-respect, a discovery of herself as Woman, which will be utterly unlike anything she has experienced before. And once a woman has become aware of herself as Woman, no one can predict her future! But it is fairly safe to say that it will differ from the school teacher's past emotional torpidity.

Miss Pearson needs this solid, actual experience to balance her tenuous daydreams. She even needs Dr. Trent's repudiation as a basis for what follows. Without his complete repudiation, however heartrending, she will be unable to clear herself of the lingering hope that he may secretly cling to his relationship with her.

Once his attitude is clearly known, she can drop the hope and begin her own inner reconstruction. At this age, it should still be built on the foundation of the Tristan and Isolde myth, or some other equally valid myth which applies to her inner and outer situation. The elements of the Tristan and Isolde myth, which is so generally applicable to the woman disappointed in love, are these:

King Mark was the husband intended by her real destiny for Isolde. It was he alone who could bestow upon her a kingdom. But she was hasty and foolish in her choice. She did not love Tristan; she and he were caught in a mutual projection (they drank a love potion); and like all lovers who seek to remain on the level of adolescent adoration, they never could develop a mature love. Isolde's task, like every woman's, was to differentiate her relationships; to know love from immature projection. Because she failed in her task, she caused a three-fold tragedy: to King Mark, who had to suffer the blackness of unfulfillment and her non-recognition; to Tristan, whom Mark had eventually to kill; to herself, who lost her chance at fulfillment.

Miss Pearson stands in Isolde's place. Dr. Trent, on whom she has projected her immature longings (no matter what Miss Pearson's age may be, her longings have not yet matured), is her Tristan. His real role in her life was to escort her to the king; that is, to open up her emotional life so that she could make ready for her real marriage. Now that this is done, and now that she has begun to study and respect her own femininity, she may expect to discover her King Mark. She will understand, when she meets him, how to redeem his blackness and share his life.

5. THE UNACHIEVABLE (Bereavement, Tragedy, Illness)

An inevitable result of war and social upheaval is the tremendous increase in the number of cases to which there seems no possible solution. A woman loses her husband, son, or lover; their relation-

ship was good and irreplaceable. A man's physical health is shattered beyond repair. A home which seemed to be as firmly established as any human relationship can be established, is inexplicably broken by the unfaithfulness of a husband or wife who is still loved by the woman or man who is left.

Beyond these tragedies, there is another which at some time faces every human being: the realization that something he has desired with his whole being, as singleheartedly as he has imagination to perceive, is denied him.

What then can the counselor offer to these persons who seem doomed to lead a kind of death-in-life?

This is the period in the individual's life when real introversion is essential. These are not hours for superficial optimism, nor for the substitution of the lesser sort of experience in place of the greater which is lost. Anyone who tries to "cheer" the individual who is passing through tragedy should meet with rebuff; and if he does not, then the individual is simply—and mistakenly—enduring in silence another burden. Indeed, the only counselor who can really help these people is the one who has himself gone through this kind of valley of the shadow of death, resigned his hope, relinquished his final claim on life—and discovered the new life which lies beyond.

The minister who really understands the Book of Job; the music lover who has absorbed Beethoven's Ninth Symphony and his last quartettes, and the works of Bach; the observer who is stirred by Gothic expression; any man or woman who has caught sight of the meaning underlying the New Testament—these persons know something of that aspect of the truth which can help. No one knows very much. Those who know a little understand how little it is. The unachievable is a study of life in death. This which lies beyond its relinquishment is a study in resurrection.

Yet not everyone who has caught sight of these things is able to help others to see them. Indeed, this aspect of truth is so overwhelming that those who have glimpsed it are sometimes quite ineffectual in their approach to other human beings. Usually this

is because they still try to express the new idea in old terms. Logic and rational presentation are not effective here. Only the artist can release himself in the epic style which this kind of insight requires. Feebler attempts only baffle the listener; embarrass and estrange him.

We are dealing with two sorts of problem. One man sees that what he has never had, and yet supremely longed for, will never be his. Another has lost what represents life itself to him.

Let us suppose for a moment that Miss Pearson, the unmarried woman in the previous section, is not forty-seven but fifty-seven. She knows that her awakening is also the ending of her hopes. Everything that might have been said to her when she was ten years younger, in the hope that she might yet discover a partner, is now invalid. It would be a cruel and even a stupid thing to pretend otherwise. Yet she is not ready to face her loss.

This Miss Pearson, too, needs to begin by recapitulating her childhood. She needs to talk freely, and probably for many consultations, about all the experiences of her life. As she talks, it will become apparent that this compulsion to resign hope after hope has always been the pattern of her life. For the unmarried person, this is inevitably true: the pattern of resigning one's hopes must have been established very early in childhood. It must have entered the personality so effectually as to render it incapable of sustaining a purpose through the utmost discouragement, and thus ultimately winning what one wants. Once this pattern becomes apparent to Miss Pearson, she will see that it is the rigid pattern, not the center of her personality, which has dictated her recurrent losses.

Now she needs to remove this fixed and artificial thing from its control over her personality. One creative act in the face of sure discouragement could redeem her whole life. She has been stifled under the load which she has transferred upon every situation. She has always given up in advance; and has therefore always lost her chance to live. How can she find the courage to perform this one creative act?

The simplest way out is to permit her to transfer the whole rigid pattern—longing and resignation—to the counselor. Only now, instead of permitting her to swallow her longing in silence, she should express it—fully, creatively, in every possible way except through overt physical expressions of love. Why? Because the counselor can permit her to discover and explore with him two human personalities: his own and hers, within the limits which he silently reserves to himself and acknowledges to her. She can thus for the first time learn what another human being is like. Only, instead of permitting the situation to become the usual unconscious, headlong thing that appears like love, the counselor can make her aware of herself by returning the whole experience to her in terms of self-perception.

Another way, perhaps equally simple though it presents certain difficulties, is to allow the client to transfer the pattern to another personality—a Dr. Trent, for example; then he and Miss Pearson can discuss together what he means to her. This has the obvious advantage of not involving the counselor, but it has the disadvantage of being less helpful to the client simply because we do not know how to explain all of Dr. Trent's actions; we have to guess what he is thinking and feeling.

The counselor must be capable of real feeling. At the same time, having explored many personalities, he understands his own reactions rather well, and can explain them as fully as necessary to the client. In this way, transference becomes the thread which ties her to life. Through holding firmly to the basic principle of emotional honesty, counselor and client together reach an enlightenment about what transference is. The rigid pattern begins to split off from where it had grown about the center of her personality. Looking out at last from this center, she sees the pattern of her life as an egocentric thing, cutting her off from a genuine relationship with everyone, even this counselor.

Once she arrives at this point, she and the counselor can shake hands and greet one another for the first time as two human beings should: each recognizing in himself and in the other an in-

dividual struggling with his egocentricity, trying to live from the center, where no transferences or rigid patterns exist.

Hereafter, Miss Pearson's relationships with her other friends will be different. Now that the center has been glimpsed and given its chance to activate her friendships, she will strive to find a center-to-center relationship with everyone. This means that her approach to life will be more flexible, sympathetic, discerning; in short, more dynamic. It will result in many rich and fruitful experiences which she previously did not dream could take place.

This woman can achieve a kind of marriage-by-longing. She will not have marriage itself; yet she will understand, more than most married people do, what the essence of this human relationship is. She will begin to see that most people who have gone through the legal and social forms of marriage are quite as unmarried in spite of their experience as she, who has had this inner crisis and clarification. She will discover that human understanding can of itself stir the person's creativity, and can open to him the path to kinship with his fellows.

And like the person who has lost all that he has, she will learn something further.

Mr. Harris, sixty years old, lost his wife three years ago. Within the following year, his two sons were killed in action in the Orient. The whole fruit of his life was obliterated within the space of twelve months. He is faced with the same kind of need that overwhelmed Miss Pearson: to find a reason for continuing existence.

Sometimes the best means of conveying a message to these people is to discuss the problem itself comparatively little. For tragedies such as these, every counselor should equip himself with some plates showing the details of Gothic art: the face of a woman who has been visited by utmost tragedy, and who yet lives, keenly and deeply aware of loss; somehow infinitely richer for recognizing and accepting it. Studying these plates together with the client, at intervals during their conversations, will be more meaningful than many hours spent in ordinary analysis. It is hardly necessary to say that great music and such poetry as Browning's "Rabbi ben Ezra,"

"Prospice," "Saul," together with the best that has been written in religious literature (the story of Job, the writings of Meister Eckhardt and the Confessions of St. Augustine are examples) should also be recommended and used.

We are faced here with two kinds of philosophy, fundamentally different.

The world-attitude of the Classic Man is essentially this: I, within myself, am complete. My experience of life must include everything: art, literature, architecture, music, science—and at the same time physical robustness, intellectual keenness, emotional satisfaction, the production of plenty of children. I am the world; and I must experience myself utterly.

The attitude of the Gothic Man is essentially this: I choose that which means most to me, and develop it to the full. I give myself to it. If it is love, then I explore it to the very center of Love itself. If it is religion, then I eschew everything else but religion, until I find the very center of the Mystery itself. Whatever path I choose, I know that Life lies at its end; but I must walk the path to its end in order to find Life; and I must not deviate for any temptation. Therefore, I cut off, purposely, the lesser things in order to achieve this one paramount Thing.

There is a certain psychological value in this single-mindedness. It is a path rather infrequently chosen in our era; and therefore there are not many initiates. Those who do follow it know beyond doubt that in certain ways the monk is superior to the husband, and the nun superior to the wife. In order to achieve the creative value of the Gothic way, these people deliberately achieve what all psychologists acknowledge as a phenomenon: the loss of one function means the enhancement of the others.

The counselor who does not understand the full implications of the Gothic way is likely to fall into the error of encouraging his clients in mere repression. If he does, both society and the individual will lose. Everything that should have been gained by the conscious acceptance of the validity of all experience, together

with the conscious selection of a path which one chooses to follow undeviatingly, is lost to the person who merely represses his wishes for a full life. If Mr. Harris represses his longings in any direction, he forces them into the unconscious, where they will suffer distortion. If Miss Pearson represses her wish to marry, she will develop the cynical or the sentimental attitude of the old maid; or she will despise all men and cut herself off from those creative friendships with men which are entirely possible to the woman in later life.

Both persons must achieve a clear recognition of the value of that which they deliberately set aside. It is an act of faith: one holds in suspense that which could not be realized in the outer life, knowing that the inner life will complete the sphere of every man's experience—knowing, too, that no one's span of years is long enough to include the whole round of human experience. In practice, the individual's dormant creativeness will be stirred, and help him to accomplish a wise, creative self-discipline.

For Miss Pearson and Mr. Harris, this Gothic way is open. Through retracing their childhood experiences, they find themselves psychologically once more at the moment of decision. They relive now, consciously, the choice which they once faced unconsciously: Shall I experience life fully and broadly in the outer world? Or shall I cut off deliberately these adjuncts, and this, and this—in order to find the Life that lies beyond? Shall my life be like a classic temple—as nearly as I can make it—broad and beautiful and spacious; or shall it narrow itself to the upward splendor of the Gothic cathedral? Shall I lose my life, in order to find it?

Once, long ago in childhood for Miss Pearson, the choice lay in question. She made it then unconsciously; under the compulsion of her heritage, her sensitivity, and her environment. Once, three years ago, the choice had not even occurred to Mr. Harris; he did not even suppose that he would be called upon to face it. Now, both are free to make it once more; this time deliberately and in the full knowledge of what they are doing. They are now aware of

the promise which accompanies each choice: the two ways of attaining consciousness. The counselor can do nothing further than to present the possibilities involved.

6. THE ENEMY

HATRED is a special counseling problem in its own right. It is usually found in some degree in maladjustments of all types; in some problems it is manifest and paramount.

Not many persons will acknowledge that they feel hatred. Most people have been taught that it is wicked, and so conceal it even from themselves. Even when it is openly acknowledged, it is not recognized by most clients as being a problem of their own personal adjustment. It is rare indeed to find the client who complains of his own bitterness as a symptom of emotional ill health. Yet the counselor knows that it is a dangerously destructive attitude; one which needs to be cured like any other emotional sickness.

Why is it so harmful to the personality to hate? We understand to some degree the physiological factors involved: it overcharges the endocrinological system and increases tensions. The hater is the victim of the hated person; whatever the hated person does rouses the hater's animosity. Even his being alive is enough to force the hater to be miserable. But there is a special psychological sense in which hatred is also harmful to the personality; something which made it worth while for Jesus to instruct his followers to love their enemies, thus obliterating bitterness from their own personalities. This reason is that it inhibits emotional growth.

The way to learn to love one's enemy is not found entirely in the consultation room. The counselor may help the client to clear away his inhibitions and precautions. These prevent an individual from discovering that side of his nature which is allied to his enemy's. But no one will really love his enemy until he has worked out his enmities in actual life.

Very often, the inhibitions which prevent sympathy with one's enemies arise from a false concept of Christian teaching. To be meek in the face of mistreatment, while inwardly hating the bully, is very far from Christian. If we decide that the word "meek" means teachable, as it did in Elizabethan English; or if we realize that "humble" means willingness to learn that there may be some validity even in an enemy's way of life, which we could ourselves adopt for certain occasions, then the enemy has already begun to have a developmental influence upon our personalities.

There are many paths to learning love for one's enemy. The one suggested here is psychologically valid; but it is only one. Meditation along the lines suggested by Thomas à Kempis, and that used by the Quakers, is valid for many people. In every situation, the goal is to recognize that one's own personality is a complete entity; that it includes the enemy's way of living as well as that way of living which has become one's habitual pattern. We forgive the enemy and pray wholeheartedly for him, when we have discovered that he is very much like us; and when we have acknowledged that we are very much like him.

Mrs. Bell has the attitude toward life of a Nero. "*My way!*" is her motto. She is married to a deferential man whose egocentric pattern is that of a Clinging Vine. "*Your* way, my dear!" is his motto.

She despises him; but she remains married to him in spite of total dissatisfaction because his father plans to leave them fifty thousand dollars. Mr. Bell hates his wife in the depths of his soul; but he never admits it, because to admit hatred would be to acknowledge that he wants his own way. For Mr. Bell to admit that he would want his own way about anything, even his love of a wife, would be heresy. It is contrary to his egocentric pattern; therefore to him it seems completely contrary to religion and good sense.

As the years pass she scorns him more and more; he capitulates so often that his cheeks have grown thin from being turned toward her ready smiting. And then one day a remarkable thing happens: he notices that it is spring, and that his stenographer is even more

of a Clinging Vine than he is. This makes him feel very sturdy; but in the presence of his wife he shudders more than ever. Although he knows that he is falling in love with his secretary, he also knows that he will never have the courage to leave his wife.

Months pass. Mrs. Bell has been suspicious for some time that he is attracted to another woman. She goes to a counselor, who points out that her only real defense against any intrusions into her marriage, then or thereafter, will be to build some genuine femininity within herself, and an increasingly meaningful and honest relationship on a mature man-woman level with her husband; that she must learn to arouse the adult masculine images within him, or he will find some other woman who does this, and then Mrs. Bell must lose him. She goes home, determined to undertake this; but the counselor warns her as she leaves that it is not an easy thing to do, and will require a long and earnest course of self-study in order to achieve it.

Mrs. Bell wakes the next morning somewhat embarrassed and disgusted with herself and the counselor. Overnight, her egocentric pattern has re-established itself. Inwardly, she is shouting "*MY way!*" with redoubled vigor. She pokes about in Mr. Bell's private papers, trying to discover some evidence of his perfidy; and finally while she is sending his second suit to the cleaners she finds a scribbled note on an office form. She telephones her aunt, a maiden lady who carries a deep unconscious resentment against all men: "William is deceiving me! The unspeakable cad has fallen in love—and not with me!" Aunt Marie is horrified. "I always knew he was a weak creature! My dear, you will be justified in doing anything in the world to break off this immoral affair. A woman in your position should not allow herself to be misused. I advise you to fight for your rights!" Mrs. Bell puts on her hat and goes down to Mr. Bell's office.

As soon as he sees her coming, Mr. Bell remembers the note. (Leaving it in his pocket was his "psychological error," expressive of his unconscious wish to be discovered and brought to face his problem.) At first all his terror returns; but just as Mrs. Bell

charges past his secretary he notices how helpless and forlorn his secretary appears. Something stirs within him. He closes the door behind his wife and faces her with a fury very much like her own. For the first time in his life, he decides to use her language. All the resentment he has hidden for so long wells up within him. All the wrongness of his wife's flagrant misuse of his personality charges his inner dynamo. She shouts—and he outshouts her.

He points out to her in one scathing blast all the heaped-up causes for hatred which have accumulated over the years. And for the first time in their lives, he awes Mrs. Bell. There was a time, very early in their acquaintance, when she had cast no eye upon his father's fifty thousand dollars. She had put all her girlish hopes into this marriage. Like every girl, she had hoped to find manliness, protection, and moral support in her husband. It was his fault as much as hers that, as the years passed, she had found it increasingly easy to have her own way. She had not really wanted her own way; somehow she had felt forced to goad him. Something should have made him discover someday that to be capable of being Nero for a short moment—or at least a monarch of power and efficacy—is part of the sovereign right of every human being. She looks at him now in complete bewilderment. Seeing her anger abate, he is himself confused. He does not know quite how to deal with a penitent wife. He starts to return to his clinging-vine mannerism; but she is horrified at this. In the midst of her perplexity, she recalls that the counselor told her the previous afternoon, "It will require a long and earnest course of counseling for you to learn to bring out the real man in Mr. Bell." For an instant, he had acted like a real man! Then he had sunk again into his old deprecation. She liked him much better, she realizes with astonishment, in the moment that he was a man.

Mrs. Bell returns to the counselor for further consultation. Together, they study femininity: its characteristics, its purposes, its ways of achieving its ends. Mrs. Bell is highly resistant. Again and again she protests in scorn: "It would be much easier and more straightforward to fight for my rights!" But the counselor points

out that, although it would be easier, it cannot possibly be effective; because the harder she fights, the more she erases Mr. Bell's masculinity, or causes him to express his positive masculinity toward his secretary. And as for being straightforward, is it really honest to maintain that only Mrs. Bell has a right to her own way? Is it entirely honest to assume that marriage ought to benefit her, and imprison her husband? They go over the various diagrams illustrating the importance of marriage as a means of developing and enriching the personality of each partner. Then they return to the two other most fertile fields of enlightenment: Mrs. Bell's childhood, and her dreams.

Her mother was a tyrant. To the little girl, she represented a black giant from the first; then, since the infant Mrs. Bell was a strong personality also, the tyrant mother began to represent a challenge. In order to maintain her personality against this mother, the little girl had to develop an even more vigorous self-assertion. She formed from babyhood the pattern of furious resistance against all difference of opinion. To her, difference of opinion represented an encroachment upon her personality; and all encroachments were unendurable, since they in turn signified the overwhelming negative power of the Ogre. As a result, Mrs. Bell became over the years as much of a tyrant as her mother.

Her dreams during this period were nightmarish. They had been repressed for years; she declared almost sullenly that she never dreamed. During consultation they showed emphatically the terror of the personality which was being dominated and finally swallowed up by the "Terrible Mother." Understanding for the first time the import of these dreams, she began to see how this conflict with her mother had invaded and poisoned all her relationships. Because the crisis was severe, she studied with almost desperate eagerness the whole pattern and significance of her way of life.

The counselor's chief secondary problem in this case lay in a kind of rivalry with Aunt Marie. Whenever Mrs. Bell relapsed, as all clients do, into discouragement at the difficulties of attaining

mastery over her inner life, she retreated into a confidential chat with Aunt Marie, who pitied her, told her that the counselor was a bully and totally unfeeling, and reassured Mrs. Bell that she should "fight for her rights." After each such conversation, the counselor had to point out to the client that Aunt Marie represented the white giant to her. Through a study of the dreams, and the use of the −100, +100 diagrams, it became gradually clear to Mrs. Bell that Aunt Marie's soft evasion of reality was exactly as harmful to her personality and as detrimental to her development as the black giant had been.

This could not have become clear through study alone, however. Mrs. Bell projected insistently the two alternate images of black giant and white giant upon the counselor; it was only as they were ultimately resolved that she entered a genuinely new phase of emotional development.

Mr. Bell, meanwhile, had also come for consultation. The change in Mrs. Bell's attitude from that of the tyrant to that of the seeker for understanding enabled him to overcome his resistance to the extent that he also began to try to understand their crisis, rather than go the way of unconscious humanity. The white-giant pattern of his infancy was marked; he had unconsciously hoped that this strong-minded, self-sufficient girl—who at the same time turned toward him such a sweetly expectant face—would renew his ego like the eagle's. He had resented half-consciously for many years that, no matter how much he played the part of the "good boy," which had always disarmed his mother, his wife's scorn increased.

In spite of these deviations, the marriage had been healthy in many ways at the beginning. In addition to these faulty patterns of tyranny and submission, there was a genuine man-woman attraction, physical and emotional, which had been held in bondage by the fixations but never entirely destroyed by them. As each began to see his childhood's rigid patterns with increasing clarity, the power of the real and positive projections began to break through.

Since, however, they were still enemies in the psychological sense, having done one another much harm over the years, it was a quarrel which now led to their most fruitful understanding.

Mr. Bell, although he was by now less and less sure that he wanted to divorce his wife and more and more sure that his secretary ought to marry somebody else, reverted rather frequently to daydreaming, and took her out to lunch. And one day Aunt Marie, who was on her way to a matinée, saw them. She reported the observation promptly to Mrs. Bell by telephone. When Mr. Bell came home, his wife launched upon a tirade, supported by the righteous indignation of one who feels genuinely deceived. They had both been studying to change their lives; and he was so weak and unmanly that he could not resist going about with his secretary even in these circumstances. She felt it, quite honestly, as an unworthy and even treacherous act.

Mr. Bell, for his part, felt spied upon. He had been doing his best to understand his inner situation; he felt he had a right to explore the new attraction sufficiently to be sure that he understood himself. He entered the quarrel with a vehemence which surpassed even Mrs. Bell's fury. It was totally unlike his old clinging-vine attitude. Even had there been no man-woman attraction between them, they would have begun to respect one another as friends after such a thorough airing of their mutual resentments; but Mr. and Mrs. Bell discovered after almost an hour of violent accusations that they were both laughing. For both, it was a joyous laugh.

Mrs. Bell had discovered to her glad amazement that her husband was a man, capable of taking his own part, even against her. Her trust in him increased enormously. Conversely, she felt like melting into the feminine and rather dependent being which she had so long despised. She could now afford to be a Clinging Vine when necessary; for she had discovered that Mr. Bell was oak enough to be clung to.

As for Mr. Bell, seeing the softened look in his wife's face, he suddenly realized how much she had always attracted him as a

woman. They embraced; he resolved to send the youthful secretary out to buy an ice cream soda—alone—the next time he saw her.

Mr. and Mrs. Bell each learned to love his enemy. Each developed his personality markedly through accepting into consciousness a submerged quarter of his total personality. Whenever, after that, Mr. Bell met other Neros, he was much more casual and less deferential. And the other "Neros" liked him the better for it. Although the counselor saw them no more, it is quite safe to say that Mr. Bell, if he continued to hold his gains against his inward enemy, would improve in all his business and social relationships. He no longer had to project the enemy on others: he had recognized the "Enemy" as the submerged portion of his own personality, accepted it, and learned when to utilize it and when to avoid its use.

This is one way of learning to love one's enemy. It presupposes acknowledging that the enemy's approach to life has some sort of value; and then setting out to utilize that value in a positive way, in one's own personality. All the "superior" people who for centuries have been "too proud to fight" those vulgarians who usurp their incomes, their countries, their wives and their husbands; all those "blue-bloods" who have been "too aristocratic" to earn a living—need to attain to some such development.

There is no individual who does not struggle with some hatred or contempt. In every case, his aversion conceals the unlived part of his own personality. In discovering it and making it his own—in learning to love his enemy—he discovers Life itself.

7. GROUP COUNSELING

Dick was a neglected boy of fifteen. He was an illegitimate child who had been cared for sporadically in various homes and institutions. No confidence had ever sprung up between him and his guardians.

At the age of five, Dick was reported to be stubborn, proud, and opinionated. A little later he began to bully smaller children. He lied and stole. But everyone who had tried to rear him complained especially of his rigid reserve.

At school, the boy seemed gifted; even interested at times. But he stubbornly resisted teaching in any subject which did not interest him. He was generally non-social; later on he became the leader of youthful gangs of semidelinquent boys. Although systematic efforts had been made to help him adjust, he was finally classed as an "incorrigible." But he had so much ingenuity, perseverance and courage that he seemed likely to grow into a dangerous enemy of the community; or if he could find a positive adjustment, he might become an excellent and forceful leader.

Dick finally came to a small Home which had been started by a young educational therapist on small funds. There were about eight boys there, all classified as "pre-delinquents." Most of them had been there about a year when Dick came; only two had come a few months before. This was especially important. The We of the boys was being tested by Dick's arrival. Their spirit depended ultimately upon the genuineness of the therapist's We-feeling.

Dick's first attitude was highly typical of boys in his situation. He cast about to see what opportunities for power his new environment offered. Having had a great deal of experience in various institutions, he soon made up his mind who was weaker and who stronger than he; and what was the most advantageous attitude to take toward each boy. But he could not get along at all with Mr. Turner, the therapist.

Mr. Turner knew perfectly well what was going on in Dick's mind. His method at the beginning was simply to express quite openly whatever he saw and knew. This system of therapy is especially suited to child guidance. Thus, Mr. Turner would remark, "It's natural that you should not feel at home with us yet. There are a number of things here to get used to. It seems that you don't know what to make of me, either." Dick's only honest reply would have been, "Yes, that's so." But to say that would have placed him

at the therapist's mercy, in his mind; so he shrugged his shoulders and answered, "I don't know what you're talking about. I feel quite at home here, and I know exactly what your game is."

Mr. Turner knew that this indifference was a mask. Later Dick declared to some of the boys, "This place is lousy! And the old man is a nut." Dick's indifference was now seen to conceal inner confusion.

Life at the Home was divided between instruction, sport, games, and agricultural work. Group activities were emphasized; but each boy's excellence in some individual activity was also emphasized. Harry was a good singer; Leonard a clever story-teller; Bob knew all about the rearing of small animals, and so on. Thus the group fostered each boy's individual development; and each boy's personality contributed to his opportunities for working and playing comradeship.

In such a community, Dick could not feel at home. His behavior habits were based on the following "laws":

1. All others are my enemies.
2. I must help myself.
3. At best the others can be useful to me only as tools.
4. Therefore I must take no one into my confidence.
5. So I must never indulge in soft feelings.

Dick had become a Nero. The group represented to him "the enemy." Any advance upon the fortress of his feelings appeared to him like a dangerous enemy trying to steal its way into his carefully guarded secret self. The more successful the boys might be in breaking down some of Dick's antagonism, the more he had to build his defenses against them. The therapist had to appear as a black giant; the better he understood his business, the blacker he appeared.

By way of interpretation, Mr. Turner one evening remarked to Dick that the young people who entered a group of this kind would always try at first to win special recognition for themselves by bragging or roughness; if they did not succeed they would become furious. "They always make a final attempt then to impress

the other fellows. They try to break a few windows, or set fire to the house or some such thing. I shouldn't be surprised if you had such an idea one of these days, Dick."

This method of therapy—interpreting to the child in advance what he will probably do, or is about to do—is the best means of protecting the material things of an institution from the destructive tendencies of the children. Discussing with the youngster his future plans for egocentric onslaught robs those plans of their glory and makes them suddenly ridiculous. Of course, such an act of interpretation will be successful only if the counselor is completely free from self-righteousness and pettiness. If he has to act "generous" or superior, his effort will backfire, probably disastrously.

Dick replied, "Nuts! What do I care what happens to your window panes?" But toward the boys he became more unfriendly. They, for their part, were beginning to jeer at Dick rather mercilessly. They called him a "sourpuss," which did not improve his mood. He withdrew more than ever; there was a danger that he might become a "Turtle" in type. Again Mr. Turner had to intervene.

One morning, therefore, he remarked, "You know, it's easy to see why you feel like acting tough toward all of us. You've never had the simple affection that everyone needs. All you've learned is that you mustn't trust anybody; you've had to rely on yourself entirely. So you've figured out a way of using other people to serve your own purposes. You have just courage enough to boss other people; but you haven't courage enough to dare to make a genuine friendship with anybody."

Dick shrugged scornfully as usual; but Mr. Turner went a step further. He translated Dick's present attitude also into clear words. This is at once the most dangerous and most effective means available in child guidance. It is a kind of psychic surgery and must be skilfully performed by a person of genuine We-feeling who is completely free from an attitude of accusation or moralizing.

"Naturally, you say that's ridiculous. You have to say no; be-

cause the more correct I am, the less you dare to agree. You see, if you were to say yes, you'd have to change your whole life; and you simply don't know how to do that. You have only a very faint idea of comradeship and trust; of the feeling we call 'We.' The best thing you could do would be to look around you; notice this We that exists here in the Home; learn a little of it every day. You should imagine yourself a student of comradeship." Mr. Turner passed on then to general topics; spoke generally about the need for We-inspired community living. He remarked that the man did not live who did not ultimately long for friendship. Anyone who refused to admit that, lacked the courage for complete honesty.

Dick looked at Mr. Turner uncertainly, muttered something under his breath, and withdrew again to his corner.

As he said good-night to Dick that evening, Mr. Turner observed that the boy would probably have some very unpleasant dream that night. Dick answered rudely, "Oh, nuts," and added furiously in an undertone, "I sleep all right; and if I do dream, it's about idiots who try to educate other people."

But Mr. Turner was right. Dick did dream; and his dream brought about a sudden change.

When Dick and Mr. Turner greeted one another next morning, there was a peculiar undertone to their speech. Each knew how things had gone with Dick; and each understood that the other was aware.

Now Mr. Turner's attitude was again tested. It is necessary to know not only how to interpret the client's attitude; one must also have a certain delicacy. The psychologist must understand and respect the soul's nakedness.

It was obvious that Dick had slept badly and had had bad dreams. If Mr. Turner had forced an interpretation, it would have been sheer useless torture, and would have led to fresh defensive measures. Realizing that Dick's fortress was conquered, Mr. Turner did not become a tyrant; he respected his former antagonist and waited silently. As the thorn hedge around the Sleeping Beauty turned to roses at the touch of her lover, so all the neg-

lected boy's safeguards and weapons broke down before Mr. Turner's friendship.

But Dick still did not know how to be a friend himself. Mr. Turner looked him in the eyes for a fraction of a second with comradely understanding; then said that they would walk together that afternoon through the woods. The working day then claimed them for its usual routine.

Once more the therapist must be wary of stopping too soon and blighting the cure. Dick was suddenly won over to complete loyalty to Mr. Turner—but this loyalty was also complete dependence. This was the first We-experience Dick had had since he was about three years old. It contained much that was childish and alien to life. Dick wanted no competition from the other boys, or from life itself, in his new comradeship. Any encroachment on this relationship from any source frightened Dick; made him feel the insecurity of this new and strange experience. Very deeply, his unconscious knew that he must not monopolize another human being, nor depend on another person's favoritism for his own strength; this warning reached semiconsciousness in the form: "Look out! This wonderful new friendship may fail you; you must guard it. But always be sure that in the end you mustn't trust it. It will fail you and lead to your ruin."

Sooner or later, Mr. Turner would have to commit the error which would lead to the breach of this childish We. It happened within two or three days. The error did not result from any lack in Mr. Turner's understanding or methods; he was married, and his wife happened to complain that morning that he was so busy with the school that he had no time for her. He promised to try to do better; but as he approached the school he was filled with a rather unusual zest in approaching his work. Later, he realized that he was elated because of an egocentric compensation to his wife's reproach: he wanted to prove himself an outstanding educational therapist.

A hike had been planned for the afternoon. Two boys had to stay behind to do the work; lots were drawn as always, and Dick

and another boy were selected by lot to remain at the school. Later, Mr. Turner realized that he should have made a point of speaking to Dick. The boy obviously expected that an exception would be made in his case, and he be allowed to go with the therapist. Although this probably should not have been allowed, an encouraging private remark might have saved the day. But everyone in the school felt elated that morning, the boys taking their cue from Mr. Turner's unconscious zest. In the cheerful confusion, Mr. Turner greeted Dick warmly but forgot to make any special remark to him. He gave him a pleasant good-bye and went off with the other boys. Dick stood at the door, completely annihilated.

He turned and went through the rooms, not knowing what he should do. His new confidence in life had suffered complete extinction; but, beyond this, his old goals had died also: his thirst for power, his ambition and cruelty. He wanted only to die. But suicide would have been too little.

His eye then fell on the draperies in the lounge, the only furnishings of comfort and friendly cheer which Mr. Turner's limited budget had been able to afford. The boys had contributed to their purchase at much self-sacrifice; the curtains were a group project —the visible sign of comradeship and We-feeling.

Dick tore them down, shredded them and stamped on them. Then he relapsed into his gloomy brooding, sat in a corner and stared lifelessly ahead of him. The boy with him did not dare to speak to him. When the group came home two hours later, they found him still sitting in the same position.

Hungry and happy, the boys trooped into the living room, saw the destruction, and instantly felt certain that Dick had done it. Mr. Turner, fortunately, had been detained outside for a moment. By the time he came in five minutes later, the therapy had been worked.

The boys stood in a circle around Dick. No one thought of striking him. Dick, judging the others by himself, waited for them to fall upon him in fury. When they did not do so, once more he became completely confused. The world as he had conceived of it—

everything he had anticipated—suddenly collapsed. People were different from what he had thought. He had miscalculated. He began to cry like a child.

Finally one of the boys managed to say what they were all feeling. "Dick, you must be crazy! Why, those are your curtains, too! Haven't you got the idea yet that you're one of us? Now, how are we going to dig up some new curtains?" "Yes," said another, "somehow we'll have to get some new ones"; and immediately they all began planning how to replace their loss. Whether he wanted to do so or not, Dick was drawn into the discussion. There was nothing left but to devote himself to this We.

There were many fluctuations and relapses in Dick's development. The experience had been decisive; but it had to be followed by long and patient practice. From now on, however, the task was one of training. The guidance into a totally new attitude had been accomplished.

8. ERA CONDITIONING

"No MAN is an island, entire of itself; every man is a piece of the continent, a part of the main. . . . Every man's death diminishes me, because I am involved in mankind," wrote John Donne in the troubled seventeenth century. And in the twentieth century we are constantly reminded of this fact.

Everyone is harangued from every direction by those who declare that the world is shrinking. Most people wonder apprehensively what to do about it. The average man feels helplessly dragged into the maelstrom of chaotic world events. The power which comes through major psychological and spiritual development is the only means by which the individual man can keep his head clear of the flood. The adequate answer to a shrinking world is an expanding individual creativeness.

Psychological experience of the caliber required for creative liv-

ing necessitates study, devotion, and—for most people—some sort of initiation. The counselor-client relationship should form a living example and an initiation into the We-experience. This is the discovery of one's interrelatedness to mankind. It is an essential part of the resolution of our problems. These problems are essentially two: hatred directed outwardly, and conflict within.

The counselor must never forget that, although he and the client will work hard together, the most profound moments of enlightenment for both will come when each is alone. Yet those moments are not possible for the client without the earnest work of the counselor, who prepares the way by helping him to clear away the débris of accumulated conflicts and rigid emotional habits.

Nor can the counselor hope to initiate his clients successfully unless he himself is devoted to the constant renovation and revitalizing of his own emotional and thinking patterns. He needs to think continually about the era we live in: to activate within himself a wise and yet vigorous response to the questions of our age. The counselor must never preach to his client; nor will he find it useful to preach to himself. Yet he should hold in mind some goal which, until it is clearly within sight, will continue to activate the counseling relationship. Both he and the client need to catch sight of this goal again and again. Their work together should make the goal clearer to both of them. When they can agree on a "minimum creed," perhaps something like the following, the client is ready to undertake his problems without regular aid.

Ours is an era of supreme challenge. Not alone does the individual's shadow threaten his personality; the Shadow of mankind is no longer hidden behind our backs. Resolution of egocentricity and the establishment of the Maturing-We, use what terminology we choose to describe it, are the only conditions which will make social and economic implements effective. Every counselor and his client who achieve a step toward that development contribute to the ultimate goal.

Not only the challenges are multiform; the roads to enlightenment are many. But intellectual concepts alone are not enough to

secure our stability. The universal We of mankind's interrelationships has been broken. Only emotional experience, resulting in a change of the will, is effective in healing the breach.

Every man and woman has opportunity for individuation. The earnestness of his search is the only criterion. The path has never been easy; this is no less true in our era. Ours, which appears to be the age of egocentricity both blatant and cleverly disguised, may become the era of the Ripening-We. Indeed, it must so become; because, in the human race as in the individual, egocentricity will ultimately destroy itself. We have a supreme opportunity not only for the discovery of the individual but for the discovery of Man.

Both counselor and client should repeatedly test their emotional growth by considering their attitude toward some difficult problem which is not yet solved by society. Racial discrimination, for example, is one of our most potent challenges. The opportunity which it disguises is the mutual discovery of the races; and through this, the comprehension of humankind. Each race projects on every other race various aspects of its own shadow, its own unrecognized and unacknowledged life. Just as was pointed out in discussing "The Enemy," the individual's life is enriched through learning to love his enemy; so the race is enriched and redeemed through learning to love other races. The process is the same. Sentimentality or "tolerance" are insufficient; they often prove false in a crisis, and have always to make allowance for exceptions in difficult individual cases. Every man who hates Negroes, Jews, or Japanese, individually or collectively, is projecting on them his own unlived life. When that projection is recognized and resolved, his own life is illimitably enriched; his hatred turns to positive interest and human warmth; and many of his personal problems are diminished.

The individual's problem is the problem of mankind. The suicide, for example, is a wrongdoer not alone because of what he does to himself but because of what he fails to do for the rest of us. We are involved in mankind. Everyone who solves his problem solves the problem of humanity so far as it is represented by his

tragedy. Everyone who shirks it, shirks his human responsibility.

The murderer and the warmonger and the hater are criminals, not only because they deprive other men of their opportunity to live and resolve their problems but because they further and encourage the ancient habit of man: projecting the evil shadow of our own unconscious life on those whom we designate as the enemy.

The Enemy is within; the power to redeem it lies within. When the inner enemy is acknowledged and understood, the individual can face outer circumstances with intellectual clarity, emotional order, and that creativeness which surmounts or knows how to endure the utmost difficulty.

Reading Note and Suggestions

THERE are good books on the science of counseling. The latest and perhaps the best is the volume, listed below, by Carl Rogers. What these scientific texts lack, however, and what this book has endeavored to provide, is adequate information on *the art of counseling.*

The great art of professional counseling cannot be learned in a few months or a year. But if you must counsel occasionally, and if you cannot study psychology, choose the artistic approach rather than the scientific. Or, if you are a well-trained counselor, and still find that your scientific training fails you in the psychological eddies of your practical work, you may be sure that it is the lack of the artistic emphasis which causes your dissatisfaction.

There is hardly anyone who is not a counselor at one time or another. Not only psychologists in their professional work and official advisers in schools and camps, but all social workers, most personnel directors, many physicians, ministers, and teachers find themselves occasionally in the role of counselor. Although loaded with responsibility, many of these people find themselves insufficiently trained along this special line.

Nor is this all. Parents and grandparents, aunts and uncles, exert an enormous influence on the next generation. Their advice, perhaps excellent in itself, often produces the opposite result simply because they do not know how to give it, how to answer a question, or how to wait until the question is asked.

Most of these official or unofficial counselors are busy people. Quite rightly, they complain: "Psychology is a science of great dimensions. I cannot afford to study hundreds of books just because someone in my office has a personality problem. Yet I have to give advice, whether I know how to do it effectively or not."

Now, there are excellent counselors who have no scientific training at all. Psychology is a science; but it is also an art. Not the scientist, but the artist in psychology is the best counselor.

This does not mean, of course, that anyone may consider himself a good counselor simply because he happens not to be a scientist. Art requires training, discipline, and experience, just as science does. Just as no one can become a painter or a sculptor without adequate preparation, so no one can change and improve human character unless he has mastered the art of forming human personalities.

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